THE

PROCEEDINGS OF THE GENERAL ASSEMBLY

OF THE

Clergie of France Assembled in the year 1682. at Paris, and in the year 1685. at S. Germains in Laye,

CONCERNING RELIGION

Translated out of French into English by

N. N.

AT LILLE,

Printed by I. CHRYSOSTOME MALTE, at the good Pastor, 1686.

With Priveledge.

FUIMUS
The Right Honble Charles Viscount Bruce
of Ampthill Son and Heir Apparent
of Thomas Earl of Ailesbury and Baron
Bruce of Whorlton 1712

THE TRANSLATOR TO THE READER,

Courteous Reader.

Hear preſent thee with à peece, which has but juſt learn'd to ſpeak à litle broaken English, however as à ſtranger I doubt not of thy one goodneſſe but thou wilt excuſe the trips he makes hear & there in his expreſſion, and impute the faults which thou findeſt therin to the place that brought him forth, litle or no English being there ſpoaken, and the Printer à perfect ſtranger to our languadge, but as the deſigne was never to pleaſe thee with fine phraſes, nor with Elegant ſpeeches, ſo I intreat thee to accept therof, as intended purely to imforme thee in plaine termes with all the proceedings of the generall aſſembly of the Clergie of France lately aſſembled as thou wilt find by the ſeverall dates & times therin mentioned; & wheras the french Hugonots that flock dayly into the Dominions of England and Ireland,

Ireland, on accompt of Religion, are not wanting to foment heats & envey between the ſubjects of the one & the other Religion, adding ſtill (to make their caſe the more lamentable) new fuell to the old fire, it being à receaved maxime, that ill will, never ſpeaks well; & à ſtory never loſeth any thing by the carriadge; ſo I Iudg'd for truth's ſake, that 'twould be convenient to publish in our languadge the whole proceedings of the ſaid Clergie of France againſt the Pretended Reformed, & by ſo doeing to informe our litle English world, how farr the Clergie of France was concern'd in the perſecution (as they call it) of the Hugonots.

In the firſt place Courteous reader, I preſent thee vvith their proceedings in the aſſembly of 1682. *at Paris, upon this point, under the title of* A PASTORALL ADVERTISEMENT, *by vvhich you vvill find, inſteed of Crueltys, the moſt ſvveeteſt, the moſt tendereſt, & the moſt kindeſt Invitation to the Pretended Reformed for their reunion, that euer vvas, being vvithout doubt, the dictates of the holy Ghoſt; and is indeed all the Rigour, that the Clergie did excerciſe at that time.*

But this fatherly aduiſe of the Clergie of France being misrepreſented to the people of the P. R. R. by their Miniſters infuſeing into the minds of thoſe under their tuition à fresh ſupply of their old leven of Calumnie & ſcandall, interpreting, union to idolatry, peace to Paganiſſme, & Reconciliation to Anti-Chriſt, with other Barbarous Reflections, perſuadeing their pupils, that wee believe ſtrange Doctrine and hold principals truly Pagan, imputeing à number of Errors unto us for faith which wee utterly Renounce & Condemn; and to ſpeake really I cannot blame the poore people (who know no better) to have à horrour againſt the Catholick faith, for on my conſcience, if the Catholick Religion were ſuch à bloody, Idolatrous & abominable Religion as they perſuade the people it is, I would ſooner chooſe to turne turk rather then Catholick, & follow Mahomet rather then Anti-Chriſt, Eſteemeing it ſalfer to receave the Alcaron, rather then adore ſtocks & ſtones for Gods, as they with Impudence perſuade the people wee do; by which means the Ignorant & the libertine are à Gog, and for morning & Evening

ſervice

ſervice they have this, that the Papiſts are Idolaters, that they Rob God of his honnour, that they ſett the Creature aboue the Creator, that wee ſurpaſſ the Pagans for number & ſorts of Gods, nay our very hogs are infected with this Error, according to a harrangue which was held forth of late, I will not name the gentleman leaſt à blush might Riſe in his face, which would be more proper in his heart, by à true Repentance for that abuſe not onely of himſelfe & his Auditory, but of the Catholicks his neighbours & of the ſaints themſelves, for whom he ought to have à Reſpect, in as much as they are the beloued of God & are in glorie with the father which is in heaven, & not by Rediculous Languadge unbecomeing à Prelat in the Pulpit, to affront heaven, before the face of heaven & Earth; who not content to Calumniate the ſaints by markeing them out for falſe Gods to men, but alſo to ſwine, as Saint ANTHONIE is there quoted to be the God of our pigs; oh! unchriſtian Expreſſion, as un manerly ſaid, as disloyally ſpoaken, did he not know that JAMES the ſeacond our dread ſoveraign was of the ſame faith with us, and that ſaying the Catholicks do adore falſe Gods, is to ſay the KING is an Idolater, for to ſcandalize the faith of the Church of Rome, is to ſcandalize the KING who makes profeſſion of that faith; to ſay the Pope is Anti-Chriſt, is to ſay the KING is à follower of Anti-Chriſt, & he that ſcandalizeth the KING, is à ſcandall to the Church of England, which hath no head on earth but that KING whom they ſcandalize, & unto whom the law doth give the keays of the Church of England in that ſtatute, which makes the KING head of the Church, next and imediate under Chriſt, as well in ſpirituall as temporall, according to the expreſs words of the act & teñour of the oath of ſupremacie; but what do I ſpeake of this, as if 'twas a new thing, for the KING & Church to be ſcandalized by ſuch P——s, as calls Saint ANTHONY the God of our pigs: But to kennell that diſcourſe with an other made not an age ſince by a gentleman of the ſame profeſſion, whoſe whole ſermon did nothing elſe but endeavour to prove that the Pope was Anti-Chriſt. Which in it ſelfe is ſo Ridicule, that far from ha-

 veing

veing the leaſt ground in Scripture, he hath not ſo much as an act of Parliament it ſelfe to prove it by, & therfore to be throwne out of dores, as being neither law nor Goſpell: for the whole Bible mentions but of one Anti-Chriſt to come, and his Daies will be short. Mat. 24. 22. *And unleſſe thoſe Daies had been Shortened, no flesh should be ſaved, but for the Elect the daies shall be short'ned.* And his power is to endure but three years & a halfe, *Revel.* 13. 5. *and power was given it* (the beaſt) *to worke two & forty months.* Which is Juſt three years & a halfe, agreeing with all the holy fathers who Interpreted, *A time, times and halfe a time* (ſo often mentioned in Daniel & the Revelations) to be three years & a halfe, a time one year, times two years & halfe a time, to be halfe a year, according to the above text. But that Anti-Chriſt, who is to be againſt Chriſt, & war againſt the Saints, should pray to Saints, & Contribute with all his force to carrie on the war againſt enemies to the name of JESUS-CHRIST as the Pope & his predeceſſors have done, or that wee were to have a Continuall ſucceſſion of as many Anti-Chriſts as wee have had of Popes for above 1600. years, is what I find no authority for in the whole word of God.

This digreſſion courteous Reader, being a litle out of our preſent road, let's returne to what concernes the enſueing treatiſe; which as I told thee before, is the whole proceedings of the Generall Aſſembly of the Clergie of France, againſt the Hugonots CONCERNING RELIGION. Except ſome few circular Letters, to all the Prelats of the Realme, the Catologue of Hereticall books which they condemn'd & ſome ſuch proceedings which no ways concerns this purpoſe, all the Reſt is exactly tranſlated, as their advertiſement to the Pretended Reformed, their ſpeech to the king, their Complaint to the king, & of what it was they did complaine, by which yow will find they did not in the leaſt deſire the king to diſturb or moleſt the Excerciſe of the P. R. Religion, nor ſo much, as pray him to Revoke any Edict whatever which tollerated the Excerciſe of their Religion, for that there was no Edict which gave them the priveledge to Calumniate

lumniate the Catholik Church & to impute erronius Doctrines unto us for faith, which wee utterly abominate and Condemn, & that the said abuse might be Remedied for the future was all they desired, in order wherunto the KING sets forth an Edict to that Effect as thou wilt find in the end of the book.

In 1682. *They made their advertisement, & on the* 14*th. of July* 1685. *They made their complaint to the KING; on the* 21*th. of July* 1685. *They made their speech to the KING in takeing leave of his Majestie, & in August following the KING put forth his proclamation or Edict; but notwithstanding these proceedings of the Clergie & the said Edict of the KING (although thousands were by the grace of God therby converted) yet the Ministers did never the less persevere & Continue their Calumnies, even against the said Advertisement & Edict, upon. Which the KING disatisfied, at their disobedience, did on the* 22*th. of October following set forth an Edict prohibiting the Excercise of the P. R. Religion through out his dominions, Comanding the Ministers of the said P. R. Religion, that would not be Reconciled to depart his KINGdome within fifteen dayes, therby Recaleing all his subjects of the P. R. Religion home within* 4. *months, & forbiding any others of the said Religion to transport them selves or substance out of his Jurisdictions.*

But as this Edict, is separate from the intent, which was onely to set forth how far the Clergie of France was Concern'd in the affaire of the Hugunots, & their proceedings therupon & no more, & this Edict being the sole act of the KING no ways therunto solicited by the Clergie, & in which they had no hand, I did not thinck my selfe oblidged to translate it, although I have given thee the breife contents therof. Comitting the whole to thy favourable Conjecture, shall abreviate, with desire & Instance that where faults have Escaped (as nature is fraill) to atribute the same to the weakness of the translator & omissions of the pres, & not to that venerable assembly of the Clergie of France Composed of so great a number of Prelats, famous through out the world for their piety & learning; & to the end their labours may have their Effect in thee gentle Reader, & in all others who are devided from the unity of. Eph: 4. 5. One Faith *without which the Apostle says 'tis impossible to please God, let us therefore dispose our selves in the* Name of the Liveing God *seriously to consider of*

union,

union, & insteed of cavilling disputes which creates heats & aversions & sets each party on the Rack of Invention how to widen the gap, let us I say, constantly & without ceaseing with pure intention & holy devotion pray, that God of his mercie may open the eyes of those that are out of the truth to see their Error, & let every one who desires to be of the true flocke of Christ devoutly pray, that if he be not in the Right way of faith which leads to heaven, that God by his grace may force our wills to believe in his one truth through JESUS-CHRIST our lord, *unto which dear Reader say Amen; with him that is, thy.*

WELL WISHER
& SERVANT,

N. N.

A PAS-

A

PASTORALL ADVERTISEMENT

BY

The Church of France Assembled at Paris by authority of the King;

TO

Those of the Pretended Reformed Religion for their Conversion, and Reconciliation, to the Catholick Church.

IT is à long time, Most dear Brethren, that the whole Church of Christ is lamenting for you, & that this holy mother full of à Most holy & Most sincere tenderness for her Children, sees you with Extreame greife always à stray, as if you were lost in the frightfull solitude of Error, since by à wilfull schisme you seperated your selves from her Bosom, For as à true Mother how could she forget them she carried in her womb? or how could it be possible for this Church to thinck no more of you whom she loued so much, & so well, that your unthanckfullness; hinders you not from being of the number of her infants unto whom the poison of heresie has made odious,

the

the Catholick truths, & that the tempeſt occaſion'd by the Revolt of Calviniſme has made forſake her holy & ancient doctrine of the true faith, ſnatching you unhappily from the center & head of Chriſtian unity.

Behold, moſt dear Brethren, the ſubject of her tears, she complains bitterly, this deſolated Mother, of this, that haveing miſtaken the tenderneſſ that she has for yow, yow have rent her bowells. She ſearches, she ſeeks, for you her ſtray'd Children, she recalls you as the Patridge doth her litle ones, she ſtrives & forceth her ſelfe to gather yow under her wings, as the hen doth her chickins, she ſolicites yow, she intreats yow, she prays yow, to take your way to heaven as the Eagle doth her young; always pierced with liveing pains of à painfull labour, she endeavours, weak Infants, to regaine your love à ſeacond time, fully Reſolued for this Effect to ſuffer all ſorts of torments, untill that shee ſees JESUS-CHRIST truly Riſen & renewed in your hearts.

'Tis in this proſpect, that wee Archbishops, Bishops, & others deputed of the Clergie of France, whom the holy Ghoſt has Eſtablished for to governe the Church in which yow were brought forth, & who by a perpetuall ſucceſſion, holds to this day the ſame faith, & occupie the ſame ſeats as the holy Prelats did, who brought the Chriſtian Religion amongſt our Gaules, come to ſeek yow; & by the function which wee Exercice of Ambaſſadors for JESUS-CHRIST, as if God himſelfe by our mouth ſpake unto yow, wee exhort yow, and wee ſummon yow to tell us wherfore have you ſeperated your ſelves from us?

In the preſent ſtate yow now are in, owne it, or owne it not, yow are in Effect our Brethren, honoured heartofore by our common father which is in heaven, with the title of his adopted, & brought up by the ſame mother which is the Church, in hopes to poſſeſs one day the inheritance deſign'd for her true Children.

And he himſelfe that dared to ſeduce yow by his Error, & that perſwaded yow to obey the truth no more, the head of your pretended Reforme, did he not live with us before his ſchiſme as our Brother? did he not dwell in the ſame houſe of our father? did he not eat of the ſame ſpirituall food? did he not with us do the ſame offices, & acquit the ſame dutys of Chriſtian Brother hood? Juſtifie, if you can before God your father, before the Church your Mother, before Catholicks your Brothers, the ſhame & Infa-

mie

mie of a ſeparation ſo criminall, ſo violent & ſo immoderate? do you Iuſtifie your ſelves of being devided from the body of JESUS-CHRIST; of being Retrench'd from the participation of the Sacraments of JESUS-CHRIST; of haveing made à cruell warr againſt the members of JESUS-CHRIST; of haveing vomited ſo much venome againſt the ſpouſe of JESUS-CHRIST; & of haveing renounced to the promiſes of JESUS-CHRIST; Excuſe this fault & waſh of this ſpott if you can; & becauſe you can never do it, confeſs that this Oracle of the ſcripture falls directly upon you; The Revolted Child ſays boldly his Conduct is Iuſt; but when one asks him wherfore he for ſooke the houſe of his father, he cannot Juſtifie his goeing forth.

Wherfore Then, moſt dear Brethren, did yow not Remaine fixed to the root & center of the Church with the Reſt of the houshold? hovv comes it that yow over threw the alters, & that in over throwing them, yow have broke the vou's and deſires of all the faithfull? why did yow cut of the way of prayers which lead unto heaven? ſince 'twas from the feet of theſe Alters, the voices of Chriſtians were elevated even to the throne of God; why then fearing that they ſhould cõtinue ſendeing the accuſtomed prayers to heaven have yow broaken downe this miſterious lather, in overthrowing by your Sacrilegious hands, thoſe ſacred prayers which ſerved as the baſis & foundation therof; all other Sectaries that were before yow, were contented to Raiſe Alter againſt Alter; but yow, by an Enterpriſe of which the world did ignore untill your days, for to abolish entirely the Sacrifice of JESUS-CHRIST; yow have preſum'd to demolish the Alters of the Lord of virtues where JESUS-CHRIST, the true shepheard, according to S. Auguſtin had choſe his abode, & where the true doue, which *according to the ſame father is the Church, had built her neſt for the ſecurity & preſervation of her litle ones.*

But vvee vvill, that all this exces of vvhich vvee have ſpoke; & Generally all that has happen'd ſince your Revolt; vvhether of vvars againſt the Church, or of Errors againſt the Doctrine, has been the Effect of that furie vvhich ordinarily accompagnies all ſorts of ſchiſmes; & that it ought rather to be atributed to the evill ſpirit of Revolt, then to any vvicked inclination of your parte; the Continuall & cheife complaint vvhich at all times vvee make againſt you, & upon vvich vvee at preſent

* *

inſiſt

inſiſt, is againe & allvvays to demand of you, Why did yow ſeparate your ſelves from us? *So long as you do not anſvver preciſely to this queſtion; vvhatever you may ſay or vvrite upon all other ſubjects, vvill be to no purpoſe.*

Wee doubt not, but you vvill hear appply the old anſvver ſo familiar to all ſchiſmaticks; & knovving by Experience that 'tis impoſſible for you to ſhake the foundation of our beliefe, you vvill have recours to the ſpetious pretext of the diſordered lives of ſeverall people of our Religion; & that you vvil alleadge, that makeing profeſſion to lead à life vvholy Reform'd & to follovv the moſt ſtrict rules of Chriſtianity, it vvas not beſeeming your Reputations, nor ſalfe for your conſciences, to Remain any longer amongſt people of ſo Reproachfull behaviour? vvas this then, Moſt dear Brethren, the only motiff for vvhich yovv Iudg'd it lavvfull to breake the holy unity of Chriſtianity, to Blaſpheme againſt the heritadge of your Brethren, to Scoff at the truth & efficacie of the holy Sacraments of the church? Behold to vvhat à degree you are Remoued from the ſpirit of the Goſpell: it's Certaine that if all th ſe crimes vvhich you object, vvere vvithout doubt, as perhaps not ſo many, & of leſs vveight, or perhaps vvere hidden, or altogether invented or Imaginarie, or grant that they vvere all reall, publick & aver'd, and that they vvere greater & vvorſs then you ſay, yet good Chriſtians ought to ſpare the cockle that grovvs amongſt the vvheat in Conſideration of the good corne; becauſe vvee are bound to beare vvith the frailties of our Brethren, to preſerve comunion vvith the Juſt. Moſes, had he recours to ſchiſme, when ſo many thouſands of men murmur'd againſt God; Samuell, had he Recours to ſchiſme, when the ſons of Hely &c. comitted ſuch unworthy ſacriledge; JESUS-CHRIST, had he recours to ſchiſme, when he was ſold to his enemies by Judas the theife, divill, & traitor; The Apoſtles, did they fall into ſchiſme with their falſe Brethren & falſe Apoſtles enemies of them, and of their Doctrine? & Saint Paul who made it his buſineſſe to forget his proper intreſts, for the ſake of thoſe of JESUS-CHRIST, did he not always abide with an Extreame patience, amongſt thoſe who ſacrificed the intereſts of JESUS-CHRIST to their unhappy luſts; *& you, our moſt dear Brethren, you have not onely reſolved not to bear*

bear with the pretended defects of your Mother the Church & ſpouſe of JESUS-CHRIST; but you muſt abſent your ſelves from her comunion, dishonouring & diſgraceing her throughout the whole world; & that you might Rent & divide her with the more Cruelty, yow have accuſed her of Blemishes vvherof she vvas vvholy innocent, & to be found onely in ſome fevv particular perſons, not Conſidering that JESUS-CHRIST, hath cleans'd her in the pure vvaters of his Baptiſme by the vvord of life, to the end Ephes. 5. 27. That he might preſent it to himſelfe a glorious Church, not haveing ſpot, or wrinckle, or any ſuch thing, but that it Should be holy & without Blemish.

What is it novv, that Remains for us, moſt dear Brethren, if it be not to apply unto you the Councill of the holy Ghoſt: Math. 5. 9. Bleſſed are the Peace-makers; for they shall be caled the children of God, and to conjure you by thoſe bowells which you have rent; by the boſome of your dear Mother the Church, which you have forſaken; by the Brotherly love, which you have ſo often violated; by the Sacraments of JESUS-CHRIST which you have undervalved; by the Alters of the liveing God, which you have overthrowne; & finally by all that's moſt ſacred & holy, in heaven & Earth, ſeriously to thinck of your amendment, of your returne & of your reconciliation with your Mother the Church, & what can there now Remaine for you, but to forget forever the ſchiſme into which you are falen; to remember the infinite tenderneſſes of the Church which loves you ſo well, & out of hand to Returne to the houſe of your father; where mercenaries themſelves do live in plenty, whilſt you, ſtray'd by your Revolte into a deſolate country without habitation, without pathes & without waters, find not ſo much as the leaſt crum to ſuſtaine you, in your languishment, againſt the ſpirituall hunger which Conſumes & devoures you; why do you delay, & how comes it that you ſtill Reſiſt; is it that you are ashamed to Re-aſsume the qualitie of being ſonns of the Church, whilſt LOUIS THE GREAT; her Eldeſt ſon makes it his cheife glorie to raiſe dayly new tropheis to the honnour of à Mother ſo worthy; his happineſs finds no limits but by your obſtinacy only; ſeeing him

Erect

Erect dayly ſo many pious & holy Monuments to the advantadge of Chriſtianity; the only thing that can be à troble to him, is to ſee ſuch à number of his ſubjects, ſuch enemies of his Religion & deſertors of the Antient Chriſtian Army, who not content to have broken downe the Alters of their fore fathers, to abandon themſelves to an unknowne worship & to ſtrange ceremonies, are ſtill obſtinate to Remaine in their firſt Errors. this Great prince of late Expreſt himſelfe unto us, upon the deſire he had for your Returne, after à manner which of it ſelfe would be ſuffitient to merrit him the name of moſt Chriſtian, when he proteſted unto us, that he deſired your Reunion to the Church with ſo great à heart, that he would Eſteem himſelfe happy to Contribute of his one blood, & with loſs of his invincible Arme, with which he has ſubdved ſuch numbers of his Enemies & gain'd ſuch vaſt conqueſts. Oh, why then moſt dear Brethren, will you any longer hinder your King, after haveing vanquisht ſuch dreadfull forces, taken ſo many ſtong places, ſubjected ſuch great Provinces, & heap'd triumph upon triumph, to gather now this laſt palme which he Eſteemes more then all the Reſt

Againe, moſt dear Brethren when wee conjure you with ſo much Inſtance & that vvee Exhort you ſo tenderly, to give ear to the counſells of peace & of Reconciliation which wee give unto you; do not dear Brethren anſwer us & ſay: WHERFORE DO YOU SEEK VS? this Replie is the Languadge of that obſtinacy which Retains you in the ſchiſme; & not of Charity which makes Chriſtians & Reunites them in one & the ſame ſociety. Remember your ſelves that in ſeeking you wee do execute the order & will of the ſpirit of truth & of peace, who comands us by his prophete, to call upon thoſe without ceaſeing, who would not have us call them Brethren: YOU ARE OVR BRETHREN.

Oh, was there ever à time more proper to recall yow to the communion of Rome then this in which the Church is governed by the Pope INNOCENT the XI. whoſe life & manners formed upon the moſt ancient & moſt ſevere rules of Chriſtian diſcipline, makes apparent to the world in our days, a Modele of ſanctity the moſt perfect? in ſuch

ſort

ſort, that you can never do any thing for your greater glorie, nor of more profit for your ſalvation then to reconcile your ſelves with this holy Pope, whoſe life is a ſchoole of all liveing virtues & perfections.

You then, poore diſeaſed, who ſtand in ſuch need of à Phiſitian; you, members of JESUS-CHRIST, conſiderable to the truth; becauſe you were redeem'd with the ſame blood as wee were; but unhappily ſeperated from the head & members of the Church by the dread full artifices of our common Enemie; permitt that the immortall hand of God may make you whole. Receave with one ſpirit and with one heart this fatherly adviſe, or if you pleas this inſtant prayer; for ſuch is our tenderneſſe & compaſſion for you that wee thought fit to invite you after this manner. R'enter then, our moſt dear Brethren, by this favourable gate which Brotherly love hath open'd unto you in the behalfe of the Church; to the end that by the helpe of the all powerfull God, the thick clouds of your Errors being on'ſt diſſipated, the light of truth may more & more manifeſt it ſelfe in you. Be not the occaſion of the loſſe of ſo many poore ſouls, by the falſe Ideas of our beliſe, with which you wholy poſſeſs them who otherwiſe would find their ſaluatiõ with the flock of JESUS-CHRIST; do not Imagin that it is à ſhame to diſcouer your paine to him that can cure you. Suffer your ſelues to be touched with Repentence, & do not any longer Refuſe thoſe Remedies which can reſtore you to health. For at laſt you muſt be perſuaded, that of all things which à Chriſtian can do, the moſt glorious, & that which one may ſay, is onely neceſſarie, is to acknowledge his Error before God.

Which if you reſuſe to do, after ſo preſſing Exhortations of our part; & if you will not, nor admitt your ſelves to be ouercome by our prayers, nor gain'd by our tender loue, nor ſubmitt to our advice, know that the Angels of peace will weep bitterly; yet notwithſtanding wee wil never Abandon you to your ſelves the more for that, although wee have to do vvith à ſtubborn & ſtiff necked people; yet wee will ſtill ſeeke in you the lambs of JESUS-CHRIST through the thornes and Bryars vvhich hinders your Reunion vvith his flock, & after vvee haue done our endeavours vvith you, & by you rejected, to Inſpire you vvith the thoughts of peace, by offerring you theſe ready vvays of Reconciliation vvith the Church; the grace of peace vvhich vvee haue offerred unto you vvith ſo much ſincerity & tenderneſs vvill return unto uſ after being caſt out by you, & God vvill not farther

aske

aske nor call us to an accoumpt for your ſouls. & becauſe that this laſt Error vvill be more Criminell in yovv then all the formers, you cannot but expect euills to fall upon you Incomparably more dreadfull then all that ever your Reuolt & ſchiſme has brought upon you to this day. But vvee hope & expect from you our moſt dear Brethren better Reſolutions, and more fauourable deſigns for your ſalvation. Given at Paris in the generall Aſſembly of the Clergie of France the firſt day of July & year of grace 1682.

† Francis, Archbishop of Paris, Preſident.
† Charles M. le Tellier, Archbishop of Reims.
† Charles, Archbishop of Ambrun.
† James, Archbishop & Duke of Cambray.
† Hiacynthe, Archbishop of Alby.
† Mi. Phelypeaux, P. P. Archbishop of Bourges.
† James Nic. Colbert, Archbishop of Carthage Coadjutor of Rouen.
† Louis de Bourlemont, Archbishop of Bourdeaux.
† Gilbert, Bishop of Tournay.
† Nicholas, Bishop of Riez.
† Daniell de Coſnac, Bishop & Comte of Valence & Die.
† Gabriell, Bishop of Autun.
† William Bishop of Baſas.
† Gabriell Ph. de Froullay de Teſſe, Bishop of Auranches.
† James Benigne, Bishop of Meaux.
† Sebaſtian du Guemadeuc, Bishop of S. Malo.
† L. M. Ar. de Simiane de Gordes, Bishop & Duke of Langres.
† Fr. Leon, Bishop of Glandeves.
† Lucas, Bishop of Frejus.
† J. B. M. Colbert, Bishop & Duke of Montauban.
† Charles de Pradell, Bishop of Montpellier.
† Fra. Placide Bishop of Mande.
† Charles, Bishop of Lavaur.
† Andrew, Bishop of
† Francis, Bishop of Troyes.
† L. Ant. Bishop & Count of Chalons.

† Fran-

† Francis Ig. Biſhop of Treguier.
† Peter, Biſhop of Belley.
† Gabriell Biſhop of Gonferans.
† Louis Alphonſe, Biſhop of Alet.
† Humbert, Biſhop of Tulles.
† J. B. d'Eſtampes, Biſhop of Marſeille.
Fran. de Camps, named coadjutor of Glandeve.
De Saint Georges, named to the Biſhoprick of Maſcon.
Paulus Phil. de Luſignan.
Lud. d'Eſpinay de S. Leu.
Cocquelin.
Lambert.
P. de Bermond.
A. H. de Fleury.
De Viens.
F. Feu.
A. de Maupeon.
Le Franc de la Grange.
De Senaux.
Parra, Dean of Belley.
De Boche.
M. de Ratabon.
Clemens de Poudeux.
Bigot.
De Fourges.
De Villeneve de Vence.
C. Leny de Coadelets.
La Faye.
Pierre le Roy.
I. F. de l'Eſcure.
A. de Soupets.
A. Argoud Dean of Vienne.
Gerbais.
De Bauſſet.
G. Bochart de Champigny.

Courcier

Courcier.
Cherron.
A Faure.
F. Maucroix.
De la Borey.
De Franqueville.
Armandus Bazinde Beſſons, Agent Generall of the Clregie.
Deſmarets Agent Generall of the Clergie.

A

SPEECH MADE TO THE MOST-CHRISTIAN

KING,

At Verſailles the 21. of July 1685.

BY

The moſt Illuſtrious and moſt REVEREND LORD

JAMES NICOLAS COLBERT,

Archbiſhop & Primate of Carthagé, & Coajutor of Rouen. aſſiſted by the Lords, Archbiſhops, Biſhops, and others deputed of the generall Aſſembly, of the Clergie of France, held at S. Germains in Laye, in the ſaid year, in taking leaue of his Majeſtie.

TOGETHER

With ſeveral Edicts of the King, and other paſſages of the Clergie of France, in the ſaid Generall Aſſembly concerning Religion.

Tranſlated out of French into English by N. N.

At LILLE,
Printed by, J. CHRYSOSTOME MALTE, at the good Paſtor, 1686.
With Priveledge.

TO THE KING:

GREAT SIR,

THE CLERGIE of France, that formerly approach'd not their Soveraigns, but to ſet forth the dolefull Jmages of an oppreſt & ſighing Church; comes this day acknowledgeing the Joyes of their hearts demonſtrateing to your Majeſtie, the ſame Church ſurrounded with the glorie she holds of your piety.

She has appear'd for above an age, on the brinks of her Ruine; her bowells Rent by her one Children, betray'd by thoſe that ought to ſupport and defend her, and made à prey to her moſt cruell enemies; but after à long & languishing oppreſſion, she Reſpir'd à litle before your glorious birth; for with you she began to live, with you she mounted the throne, and the years of her encreaſe, she reckons by the years of your Reigne; &'tis under the moſt flouriſhing Empire of the world wee ſee her this day more flourishing then ever.

If yet she remembers her trobles and miſeries paſt, 'tis but the better to Relish the perfect happineſs you make her enjoye; she is now free from agitation or fear under the wings of your Authority; she is alſo (if I dare Expreſſ it) without deſires, ſince your zelé leaves her no time to Conſider, and that your goodneſſe ſo often ſurpaſſeth her wishes.

This ardent zelé for the faith, this fatherly goodneſs in all the affairs of the Church (qualities moſt rare in Princes) occaſions GREAT SIR, the true ſubject of our Elogies. Wee leave your other ſubjects to admire the abundance of other virtues in you; ſome will Repreſent you as à well-doeing Monarch, liberall, magnificent, true to his promiſs, firme and inflexible againſt all ſorts of Injuſtice, upright and equitable, even to give ſentencé againſt his proper intreſts; à truly-great maſter of his people, but à greater maſter of himſelſe; others will Reſpect you as à King always wiſe, and al wayes victorious, whoſe impenetrable deſign's are ſooner executed, then knowne; who Reigns not onely over his ſubjects by his ſoveraigne Authority, but over his councill by the ſuperiority of his genius, and over the courts of his neighbours, by the penetration of his witt, & his wiſdome in which he is able to Inſtruct his miniſters; who knows by himſelfe to ſurpaſs the greateſt of men, and without them, Reſolue, undertake and Execute; who gives laws, as well by ſea, as by land; who launceth when he pleaſeth, his thunder, even to the borders of Afrique; who knows to humble proud nations, and reduce their ſoveraigns to come to the feet of his throné, acknowledging his power and imploreing his clemencie.

Your enemies themſelves SIR, cannot forbear to praiſe your heroick actions, they are forc't to Confeſs, that nothing is able to Reſiſt you; the merrit of the conquerour ſweetening in ſome ſorte the misfortune of the Conquered.

'Tis not for us GREAT SIR, to ſpeake the Aſtonsihing progreſs of your triumphing armes, wee ought not to mixt à ſhineing vallour, that is but the object of admiration to men, with thoſe holy actions Eſteem'd by heaven: the Clergie SIR, Joynes in the whole

to Rejoyce in your piety, which is always attentive to the Intrests of the church, and omitts nothing that can be neceſſarie to Rebuild thoſe walls that have been demolished, to the end, her extent may reach even beyond the ſeas, to places where she is not knowne, as it were, to make her triumph, both in the one, & the other, world.

But what do I ſay? the Church of her ſelfe ought she not to conſecrate thoſe victories, which you have ſo hapily apply'd to the propagation of the faith, and the extinction of hereſié? it ſeems that you have onely fought & triumph'd but for GOD; and the fruit you gather by the peace, gives us to underſtand, what was the principall end of your conqueſts; and 'tis by thoſe victories that you have Eſtablish't this unqueſtionable power, which holds from hence-forth your neighbours by the Reines, and taketh from the hereticks of your kingdomes the Impudence to Rebell & hopes to ſucceed by ſeditious Intrigues with the enemies of your ſtate.

Had it been ambition, that moved you to arme; unto where, might you not have extended your empire? & do wee not knowe; that your being in haſte to end the warr, even when the greateſt of advantages was in your power, that 'twas nothing els, but the impreſment you had to give your whole cares, to the progreſs of Religion, and the Converſion of ſo many ſouls engadged in Error, which of all other conqueſts ſeem'd to you the moſt glorious, and the triumph the moſt-worthy, of à King the moſt Chriſtian.

But great as your puiſſance was, she ſtill wanted the aide of your Goodneſs in winning the hearts of your Subjects in Hereſie miſledd, who now proſtrate the obſtinacie of their Spirits, to the Excellencie of your will, ſeeing by good works you combate the hardneſs of their hearts? and perhaps they could never have entred into the boſome of the Church, by any, other way then by that path ſpred with flowers which you have opened unto them.

It muſt alſo GREAT SIR, be acknowledged, that what Intreſt wee have in the extirpation of hereſie, is tranſported by our Joy, ſome thing aboue the greife wee ſhould have, if to ſurmount this cloud à vexatious neceſsity ſhould force your zelé, to have recourſe to fier and ſword, as in precedeing Reigns your Royall pre-

 deceſſors

deceſſors have been forced to do. Wee should take parte in à holy & Juſt warr, and wee should alſo abhor it, becauſe 'twould be cruell and ſanguine; wee would offer our vow's for the ſucſeſs of your ſacred armes; but could not behold without trembling the dreadfull executions, of which the God of Revenge would make you the Inſtrument; however wee would mixt our voices with the publique acclamations of your victories, and in ſecret should lament on à triumph, that with the defeat of our enemies would be enwrap'd the loſſ of our brethren.

This day then, ſeeing you combate the pride of Hereſie, but by ſweetneſs, and diſcreetneſs of government; that your laws are maintain'd by good-deeds your onely armes; and that the advantadges you bring, are of dammadge to none but to the Demon of Revolt & of Schiſme; wee have but the pure acts of thancks-giveings to render unto heaven, that inſpired you, to theſe meeke & prudent means to vanquish all Error, and to be able by mingling à litle ſeverity with abundance of graces & favours, to re-unite to the Church, thoſe that are found to have been unhappily ſeparated.

Wee confeſs GREAT SIR, that 'tis to your Majeſtie alone, wee shall ſoone owe the Intire r'eſtablishment of the faith of our fathers; muſt it not alſoe be, that the ſtate is already indebted to you, for her ſalfty & glory; the churçh owes, her victorie and triumph to none but to you; or otherwiſe to your Reign, which heaven would have to be à Reign of wonders, or elſs its moſt faireſt ornament had been wanting; it may be well ſaid one day of your Majeſtie, what the Scriptures ſays of Divers great kings of Judea: he has Reduced his enemies & advanced the Monarchie, he has authoriſed and Reformed the laws, & has made Juſtice reign, but to them was added, the reproach which the holy ghoſt gave thoſe Princes, they did not abolish the ſacrafices to Idolls that was done on the tops of the mountains.

That your name GREAT SIR, may be à ſtranger to this Reproach, is what your zele has already done, which poſterity will regard as the ſource of your proſperities, and the top of your glories.

'Twas not onely the r'eſtablishment of churches and Alters, that

tranſported

tranſported your zelé, but the undertakeing to revive devotion and good maners, forwhich your Majeſtie has labour'd with ſucſeſs, as well by your example as by your orders.

'Tis now à day's honourable to practiſe virtues, and if vice be not altogether deſtroy'd, she is reduced at leaſt to be hidd, and the vails that covers her, ſpares to good people à diſpleaſeing ſcandale, and ſaves weake ſouls from perill & dreadfull Contagion.

Let's thinck no more of thoſe days of darkneſs, when the greateſt part of them that remain'd in the boſome of the Church, ſeemingly were not, but for outrage the moſt ſencible, when blaſphemies, and ſacrelegious ſcoffing at all that was ſacred, ſo impudently was boaſted, by monſters of Infidelity who now diſapear under your Happy Reign, and if the Remonſtrances, ſo often reiterated upon this Subiect, do not give us ſuffitient kowledge of thoſe diſorders, wee shall Ignore them for ever. what's become of that other Monſter produc'd by the ſpirit of Revenge, that was always beſmer'd with the blood of men, but moſt of all with the blood of the french nobility; wee have but to leave it in Eternal oblivion, where long ſince you have plac'd it; you have vtterly ſtifled it, ſo mighty as it appear'd: you well knew, to overthrow baſe maxims of honour and shame; and by how much more deteſtable errour had given falls honour to Revenge, by ſo much the more Ignominious will it be, not to obey you; and thus your will alone has overuled an inveterate cuſtome of wickedneſſ, and the criminall inclinations of men.

The Clergie diſpoſes them ſelves now, onely to be as ſpectators, to behold the end of all your holy undertakeings, after haveing admired ſo glorious à begining; she ceaſes to uſe Remonſtrances, if there may be occaſion, it ſuficeth that you know it; in this Aſſembly she comes to acknowledge the ſignall Effects of your Royall protection, perſwaded that you have deſign'd her à long continuance of graces & favours, in theſe and other times, with thoſe circumſtances, which you alone know ſo well to accompagnie; she would fear by demands to diſturb, the order your wiſdome has eſtablish't, or perhaps to put limits, where your zelé had plac'd none.

The

The onely affair that takes us up, is the obligation to render to your Majesty our most humble acknowledgements; and after so Just à duty, assur'd that wee are in your powerfull protection, shall seperate our selves without the least disquiet, and goe into the severall provinces of your Realme, to offer the praises due, by the Church to your zelé, where every shepherd will reioyce to see, the number of his flock encreas'd by your cares, for which every of us will redouble his voice, to obteine from heaven, that God may redouble his blessings in favour of à Prince, that acquires them by actions so glorious, & to Religion so usefull.

THE

THE COMPLAINT.

Of the generall Assembly of the Clergie of France, against the Invective Calumnies, base Injuries, & falsities, which the Pretended Reformers have spread, and dayly publish in their boocks and Preachings, à gainst the Doctrine of the holy Catholique Church, Carried to the King by the body of the Clergie the 14th day of July 1685.

TO THE KING.

SIR,

THE CLERGIE *of your Realme, has made severall complaints to your Majesty against those of the pretended Reformed Religion,*

with great precaution, to include any thing but what was most needfull, and that could be most clearly proved.

But espetially she thought it her duty, to separate this one, from all the rest, it being the onely thing that grieves her above all, & that seems to her the most important, which she grounds upon proofs the most evident.

This complaint GREAT SIR; concerns the faith of the holy Catholique church, whose purity, the ministers and writers of the pretended Reformed Religion, endeavours to blacken, by most cruell Injuries, & by most falss & scandelous Calumnies.

They knew they could not attaque her by solid reason, for they found by experience, that the arguments, which they made use of when they undertooke, to prove their new Doctrine, made but à very weake impression on the minds of the people, they see dayly, that when they faithfully relate the true sence of the Catholique Church, that then they are not able, to Justifie their separation, nor excuse the excess of the first authors of their sect; and being unable to defend themselves by these means, they have recourse to a most uniust and pernitious invention, to impute to the Catholique Church an infinite number of most gros, and insufferable errors: they soposse she dissembles, or that she condemns the most essentiall truths of Religion; and represens her, under the most frightfull figure of à Church professing damnable and idolatrous doctrines, that believes not the vereties of truë faith, and 'tis no wonder, they should by these means, infuse hatred, aversion & horrour of the Church, into the mindes of the people that are under their tuition.

The Clergie with greife long since beheld the dreadfull Effects of this distemper, and sought means to put a stop to it's source.

In the last assembly of 1682. *she sett forth à fatherly advertissement to the pretended Reformers upon this subject, believeing, that by pressing them to explaine the Reasons of their separation, that they would enter into themselues, and be ashamed to see, that it was grouuded but upon sopositions and calumnies; & thancks be to God, that attempt was not altogether fruitless, seeing, since that time the numbers almost infinite of hereticks, that have been converted, there being but very few, that cannot but submitt themselves to this invincible argument; that as they can never have à just cause for separation, so all that the pretended Reformers aleadge, cannot have the least solidity.*

But there is one obſtacle that hinder'd, and that doth ſtill hinder & put à ſtop to the fruit, the moſt conſiderable that was hoped for, which is, that the voice of the Biſhops, and Paſtors of the Catholique Church could not reach the ears of the common people of the pretended Reformed Religion; their Miniſters haveing either diverted them from readeing the ſaid advertiſſement, or gave them a falſſ explication therof, as they do of the ſacred ſcriptures and works of the holy fathers; by which means SIR, the greateſt part of your ſubjects of the pretended Reformed Religion, are detain'd in their Errors; and the diſtemper is without cure, if your Majeſtie do not aſſiſt by your protection, and ſupport by your Authority what the Clergie has ſo happily began.

Notwithſtanding, the Kings your Majeſties Royall predeceſſors, did not permit the Excerciſe of the pretended Reformed Religion, but upon conſideration of the trobleſomneſſ of thoſe times, and for other Reaſons, now out of dores; and that in the flouriſhing ſtate, wherin your vallour & wiſdome has plac'd your kingdome, the Clergie has moſt juſt cauſe to deſire the revocation of thoſe Edicts which conteins that permiſſion, is at preſent, not the point, on which the Clergie inſiſts.

The Requeſt, the Clergie moſt humbly makes to your Majeſty, is not for the Revocation of any Edict whatever; for there is none, neither can their be any that permitts the pretended reformers, to Calumniate and belie the Catholique Church, and atribute unto her falſſ doctrines, which she teacheth not, & which she never did believe or teach.

If ſuch à liberty were, 'twould be a moſt unhappy priveledge, of which the miniſters themſelves ought to be ashamed.

Falſſ ſopoſitions, detractions & Calumnies, are crimes Condemn'd by all the laws of God and man; and are puniſh'd with ſeverity, although they ſhould touch but the Reputation of ſome particular perſon, and are yet more punishable, when they are given to attaint the intire body of the ſtate.

How blind ſoever the pretended Reformers may be, it cannot reach to that degree, as to dare maintaine, that ſuch crimes and the practiſe of them ought to be permitted, or ſo much as to complaine of what your Majeſty shall prohibit them to comitt.

It's notwithſtanding GREAT SIR, the onely favour, the Clergie begs of you,

you, that dureing the time it shall pleaſe your Majeſty to permitt, to the pretended Reformers, the Excerciſe of their Religion, that they may be defended from preſumeing to continue the lies & Calumnies they have uſvally ſpred, & which they dayly publish in their preachings and writeings.

Your Majeſty will plainly ſee, that 'tis not without cauſe, the Clergie makes you this complaint.

Yet wee have forbore to Report divers of their expreſsions, which shakes all the order of modeſty, & that Saint Paul forbids the faithfull to pronounce; your Majeſty will have horrour, to ſee the Incredible exceſs, to which the paſſion of the pretended reformers have tranſported them.

There is not an article of our faith, againſt which they have not committed outrage, by moſt groſs & Inſufferable Calumnies.

The Collection wherof, which the Clergie has made and which she takes the liberty to preſent to your Majeſty, is the conviction.

They accuſe the Catholique Church of profeſſing Errors they accuſe us, of not believing, the fundamentall verities of Chriſtianity; & to expreſs their accuſations, they ſerve themſelves with expreſſions the moſt Inſolently uncivill in the world.

The Clergie, SIR, complains, of a maner of proceeding the moſt unreaſonable that ever was, and to shew plainly the Injuſtice, they humbly intreat your Majeſty to compare the doctrine, which the Calviniſts atribute to the Chruch of Rome, with that, which is contein'd in her profeſsion of faith, and in the deciſsions of the holy Council of Trent.

This compariſon is the moſt naturall & moſt ſure way to Judge of the Juſtice, or injuſtice of the pretended Reformers accuſations; and is onely what the Clergie deſires, with Reſpect to your Majeſty.

Wee have ſet downe each article of faith in particular to avoid Confuſion, and for the greater clearing of the truth; and in the ſame deſigne, wee have made to each article of faith two Collum's.

In the firſt wee have writt the expreſs termes of the profeſſion of faith & deciſsions of the holy councill of Trent; and there your Majeſty will ſee the true doctrine of the Catholique Church.

In the ſeacond wee have ſet forth the expreſs words of the Pretended

tended Reformers in their boocks, where they expose the faith of the Church of Rome, and your Majesty will see what doctrine it is, that they impute unto us.

And by this paralell alone (then which there can be nothing more Inocent, and more sincere) your Majesty will clearly see, that they have no Resemblance to each other, but to the Contrary the differrence being so sencible & palpable, between the doctrine which the Church of Rome professeth, and that which the pretended Reformers do attribute to her, that they are manifestly convicted of base impostures and Calumnies.

If the question were but of our particular persons, wee should never appear, to bring our complaints to your Majesty, for to obteine your Justice and power for the Reparation of the Injuries that the Ministers dayly give out of us in their libells; to the contrary, the Clergie would Rejoyce, if they could wittness, by their patience and voluntarie forgiveing (the outrages they do) the sincere Charity they have for them, but wee cannot neglect the honnour of our Mother the Church, which the ministers attacques, by their Calumnies, nor the conversion & salvation of so great à number of souls which they Retaine in Errour by their false positions.

Wee doubt not SIR, by the same Considerations, but your Majesty will be most sencible who upon all occasions has shewn so much zele, for the salvation of your subjects, & so much respect and veneration for the Church, but you will also Repress by your authority, an Injustice so wicked, and so contrary, not onely to the principles of Christianity, but even to the Common rules of naturall Right.

These things GREAT SIR, considered, wee most humbly pray your Majesty first, to renew by such means as your Majesty shall please & Judge most convenient, such Edicts & Declarations, by which the pretended Reformers are order'd to speake with Respect, of the Misteries of our Religion, and to forbid them when they have à mind to proponnd or refute any articles of our faith, any more to make use of such Injurious & unchristian Expressions, as hetherto they have done, & which the Clergie has Collected, nor for the future to substitute the like. Seacondly, as the doctrine of the Catholique Church is clearly laid downe in her profession of faith, & in the decissions of the holy councill of Trent,

likewiſe to forbid them, to impute to the catholique Church, any other pretended Errors, as to this preſent they have had the Impudence to do, notwithſtanding the Church has always deteſted and condemn'd them, in what authors ſoever ſuch principles were found.

You will by this conduct GREAT SIR, imprint in the ſouls of all your ſubjects the Inviolable Reſpect they ought to have for Church and faith; and untill thoſe of the pretended Reformed Religion ſhall be converted, they will the more freely ſubmitt themſelves to the orders of the Church, & with better inclination will follow her doctrine, whilſt the enemies of her truth & glorie have not, at leaſt the licence much longer to inſult, by their ſcandalous comportments.

NAMES

OF THE CLERGIE ASSEMBLED.

† FRANCIS Archbishop of Paris Preſident.
† J. de MONTPEZAT Archbishop of Sens.
† De GRIGNAN Coadjutor of Arles.
† TH. de MONTPEZAT Archbishop of Toloſe.
† HIACINTHE Archbishop of Alby.
† MI. de PHELYPEAUX, PP. Archbishop of Bourges.
† JAMES NICOLAS, Archbishop of Carthage, coadjutor of Rouen.
† LEWIS Archbishop of Bourdeaux.
† SUZE, named to the Archbishoprick of Auch.
† FRANCIS, Bishop of Amiens.
† DANIELL de COSNAC, Bishop & Count of Valence & die.
† FR. de COETLOGON, Bishop of Quimper.
† LEWIS Bishop of Mans.

† EFF

† EFF. de CHAMBONAS, Bishop of Lod'eue.
† JOHN, Bishop of Ap't.
† LEWIS, Bishop of Sifteron.
† J. de MATIGNON Bishop of Condom.
† LEWIS, Bishop & Count of Saint Paul.
† HENRY, Bishop & Count of Châlons.
† LEONARD, Bishop and Count of Liſieux.
† F. Bishop of Saint Papoul.
† FR. Bishop of Mande.
† FR. Bishop of Digne.
† MICHAELL, Bishop of Macon.
† FR. BOUTHILLIER, Bishop of Troyes.
† GRIGNAN, Bishop of Carcaſſonne.
† CLAUDE, Bishop of Bouloigne.
† DOM. Bishop of l'Eſcar.
† FRANCIS THEOD. Bishop of Vence.
† De Saint GEORGES, named Bishop of Clermont.
Fr. Mallet de Graville de Drubec.
Peter Armand de la Croye de Caſtries.
Henry du Faur de Pibrac.
De Valavoir.
Maur d'Aubigny.
Gaſpard de George de Laugnac.
Dey de Seraucourt.
Fourbin.
Bouthillier of Chauvigny.
Brochond.
The Abbot of Chalmazel.
De Gyves.

Fabio Bruſlard of Sillery.
J. Bochard of Champigny.
Robert.
De Vaillac.
P. Pecquot.
Fr. de Gomer of Luſancy.
Roubaud.
Francis de Vintimille.
Amelot.
Blache.
Le Camus.
Du Freſnoy du Favouet.
Odet Francis de Harcourt de Beuvron.
Clement of Poudeux.
L. Rouſſeaux.
Langlois of Blacfort.
Villars, Agent generall of the Clergie of France.
Phelypeaux, Agent generall of the Clergie of France.
Cheron, Promotor of the Aſſembly.
Deſmaretz, Antient Agent, & Promotor of the Aſſembly.
Hardouin Rouxel de Medavi Grancey.
De Bezons, antient Agent, & Secretary of the Aſſembly.
Hennequin, Secretarie of the Aſſembly.

THE

THE DOCTRINE OF

The moſt holy Catholique Church Contein'd in our profeſſion of faith, and in the decrees of the holy Councill of Trent.

OPPOSED

To the Calumnies, lies, & falſeties, ſpred in the works of the pretended Reformers.

Fidei Profeſſio quę habetur in fine Concilii Tridentini.

EGO firma fide credo & profiteor omnia & ſingula, quæ continentur in Symbolo Fidei, quo S. R. Eccleſia utitur, videlicet. CREDO *in unum Deum Patrem Omnipotentem, factorem Cæli & Terræ, viſibilium omnium, & invisibilium: & in unum Dominum* JESUM CHRISTUM *Filium*

I Firmly believe and Confeſſ, all and every the Articles Contein'd in the Simbole or Creed of faith, vſed in the holy Church of Rome to wit.

I believe in one God the father Almighty, maker of heaven & earth,

Dei unigenitum ; & ex Patre natum ante omnia ſacula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, conſubſtantialem Patri, per quem omnia facta ſunt ; qui propter nos Homines, & propter noſtram ſalutem deſcendit de Cœlis : Et incarnatus eſt de Spiritu Sancto ex Maria Virgine ; ET HOMO FACTUS EST ; *Crucifixus etiam pro nobis ſub Pontio Pilato, paſſus & ſepultus eſt ; & reſurrexit tertia die ſecundum Scripturas ; & aſcendit in cælum ſedet ad dexteram Patris ; & iterum venturus eſt cum gloria judicare vivos & mortuos ; cujus regni non erit finis ; Et in Spiritum Sanctum Dominum & vivificantem ; qui ex Patre Filioque procedit ; qui cum Patre & Filio ſimul adoratur, & conglorificatur ; qui locutus eſt per Prophetas : Et unam ſanctam Catholicam & Apoſtolicam Eccleſiam. Confiteor unum Batiſma in remiſſionem peccatorum ; & exſpecto reſurrectionem mortuorum, & vitam venturi ſaculi.* Amen.

and of all things viſible and inviſible.

And in one Lord JESUS-CHRIST, the only begotten ſon of God, and born of the father before all ages. God of God, light of light, true God of the true God : Begotten, not made, conſubſtantial to the father, by whom all things were made.

Who deſcended from heaven, for us men, and for our ſalvation : and takeing flesh of the virgin Mary, by the operation of the holy Ghoſt, BECAME MAN. He alſo was Crucified for us under Pontius Pilate, ſuffered and was buried, and roſe again the third day, according to the Scriptures.

Who aſcended into heaven, and ſits at the Right hand of the father, who will come again in glory, to Judge the liveing and the dead, of whoſe kingdome there ſhall be no end.

And I believe in the holy Ghoſt, the Lord and giver of life, who proceeds from the father and the ſon, who is adored and glorified Ioyntly with the father and the ſon, who spake by the Prophets.

I believe one holy, Catholick, and Apoſtolick Church. I confeſſ one Baptiſme for the Remiſſion of ſins. I expect the Reſurrection of the dead, and life in the world to come. *Amen.* that is ſo be it.

Arti-

ARTICLE THE FIRST.

Of Scriptures Canonicall, and of Tradition.

PROFESSIO Fidei.

Apoſtolicas, & Eccleſiaſticas Traditiones, reliquaſq; ejuſdem Eccleſiæ Obſervationes & Conſtitutiones firmiſſimè admitto & amplector. Item Sacram Scripturam juxta eum ſenſum, quem tenuit & tenet Sancta Mater Eccleſia, cujus eſt judicare de vero ſenſu & Interpretatione Scripturarum, admitto.

THE CONTINUATION of the doctrine of the holy Catholick Church, contein'd in our profeſſion of faith, and in the decrees of the holy Councill of Trent.

I Receave, & imbrace moſt firmly the Apoſtolick & Eccleſiaſtick traditions, & the other Conſtitutions, and obſervances of the Same Church. I receave the

THE CALUMNIES

Lies and falſities, ſpred & publish'd in the worcks of the pretended Reformers, againſt the Doctrine of the Catholick Church.

THat with the hereticks (a) *of whom S. Ireneus ſpeaks, wee Reject the holy Scriptures*; (b) *that with the Montaniſts wee accuſe them of imperfection; that* (c) *wee under value them*; *that*

(*a*) Guilielmus VVitakerus Theologiæ Doctor & Profeſſor Cantabrigienſis in diſputatione de ſacra Scriptura contra Bellarminum &c, Controverſiâ 16. q. 6. pag. 665, Editionis Herbodæ Naſſoviorum anni 1600. *Patet illos Hæreticos* (de quibus S. Irenæus) *per omnia ſimiles fuiſſe noſtris Papiſtis; Scripturas enim repudiabant.*

(*b*) Georgius Dounamus Epiſcopus Dierenſis in Libro cui titulus: *Papa Antichriſtus* L. 3. c. 6. pag. 175. Edit Londinenſis annis 1620. *Sacras Scripturas cum Marcioniſtis imperfectionis arguunt & inſufficientiæ, quam certam eſſe notam Hæreticorum Irenæus obſervavit.* Titulus hujus captis eſt: *Catalogus veterum hæreſium, quas Eccleſia Romana renovavit.*

(*c*) Theſaurus diſputationum Theologicarum in Academia Sedanenſi variis temporibus habitarum à Paſtoribus & Theologiæ Profeſſoribus; Petro Molinæo. Iacobo Capello, Abrahamo Ramburtio, Samuele Mareſio, Alexandro Colvino, Ludovico le Blanc, Ioſua le Vaſſeur, Iacobo Alpæo de S. Maurice, theſi 26. de meritis operum part. 2. Edit. Genevenſis anni 1661, tom. 1. pag. 69. *Scripturam quidem contemnere Pontificiis ſolemne eſt.*

holy Scriptures according to the ſenſe, which our holy mother the Church holds and believes, unto whom it appertains to iudge of the true ſenſe & interpretation of the holy Scriptures. The holy councill of Trent according to the example of the orthodox fathers receaves all thoſe books, as well of the old, as of the new teſtament, of which a Catalogue is placed at the End of their decrees.

2. I will never uſe nor interpret, thoſe books,

1. Concilium Trident. ſeſ. 4. in Decreto de Canonicis Scripturis: *Sancta Synodus Ortodoxorum Patrum exempla ſecuta, omnes libros tam veteris, quam novi Teſtamenti, ſuſcipit ac veneratur: Sacrorum verò Librorum indicem huic decreto adſcribendum cenſuit.*

2. Fidei Profeſſio: *nec eam Scripturam, unquam niſi juxta.*

(d) *wee comonly teach, that the Scriptures are not neceſſarie, and the Church can paſs without them; that* (e) *wee prefer tradition, to the holy Scriptures; that wee give them more authority, and that the Scriptures have no authority but by tradition; that* (f) *according to us, tradition corrects the Scriptures; that tradition changeth the comandements of God, and that she diſpenſeth, againſt the Apoſtle; that* (g) *wee call the Scriptures.*

(*d*) Andreas Rivetus Pictavus Theologiæ Doctor & Profeſſor in Academia Batava in Catholico Orthodoxo, ſeu ſummâ Controverſiarum adverſus Guilielmum Bailium Ieſuitam, quæſt. 1. Procœmiali de Hæreſibus pag 27. Edit. 3. Ludg. Batavo. anno 1630. *Papiſtæ communiter docent Scripturas non eſſe neceſſarias, & Eccleſiam iis poſſe carere.* Eadem repetit tract. 1. q. 6. §. 1. tom. eodem 1, pag. 95. & in Theſauro diſputat. Sedanenſium jam laudato theſ. 14. tom. 1. pag. 61. *Cum negent* (Pontificii) *Scripturam eſſe neceſſariam.*

(*e*) In eodem Theſauro diſputat. Sedanenſ. theſ. 12, tom. 1. pag. 6. *In Eccleſia Romana traditiones non ſcriptæ, multò pluris fiunt Scripturâ, earumque eſt longè major autoritas, quàm Scripturæ, uſque adeò, ut adverſarii quidquid Scriptura habet autoritatis velint pendere ex autoritate Traditionis Eccleſiæ.* Andreas Rivetus ubi ſuprâ; Georgius Dounamus ubi ſuprâ.

(*f*) In eodem Theſauro diſputat. Sedan theſ. 14. cit. de perfectione Scripturæ tom, 1. pag. 61. *Traditio Eccleſiæ* (juxtà Pontificios) *emendat Scripturam & mandata Dei immutat & diſpenſat ab Apoſtolo.*

(*g*) In eodem Theſauro th. 7. de ſummo Controverſ. Judice tom. 1. pag. 26. *Onerant* (Pontificii) *Scripturam plauſtro convitiorum, vocando eam regulam mutam, lapidem ſcandali, naſum cereum, gladium ancipitem*, &c. & in theſi de perfect. ſacræ Scrip. 14. eod. to. 1. pag. 61, eadem repetit verba.

unanimem conſenſum Patrum accipiam & interpretabor.

1. Conc. Trident. In eodem Decreto de Canon. Scripturis: *Necnon Traditiones ipſas, tùm ad Fidem, tùm ad mores pertinentes, tamquam vel ore tenùs à Chriſto, vel à Spiritu ſancto dictatas & continuâ ſucceſſione in Eccleſia Catholica conſervatas, pari pietatis affectu ac reverentiâ ſuſcipit ac veneratur.*

But according to the unanimous conſent, and oppinion of the holy fathers of the Church.

1. The holy councill receaves with the ſame Reſpect and equall devotion the traditions whether they concerne the faith or maners, as ſpoaken by the mouth of JESUS CHRIST or by the holy Ghoſt, and which have been Reſerved in the holy Catholick Church by a Continuall ſucceſſion.

a dumb rule, a Rock of ſcandale, a noſe of wax, a knife that cuts both ways;

That (h) *wee raiſe the Roman Church above the Scriptures by one degree, & the Pope by two degrees; that* (i) *our Doctrine concerning this point, leads to Atheiſme, & to the over throwing of all Religion; & that* (k) *wee have for authors but the Phariſes, the Diſciples of Simon the Magician, & the Montaniſts.*

(*h*) In eodem Theſauro diſput. Sedan th. 13. de ſum. Controver. Iudice tom. 1. pag. 28. *Eccleſia Romana eſt ſuprà Scripturam, Papa verò ſuprà Eccleſiam Romanam, hinc efficitur Papam duobus gradibus ſupra Scripturam eminere.*

(*i*) Ibidem th. 2. pag. 25. to. 1. *Invenit Sathan hanc viam introducendi per cuniculos Atheiſmum in Eccleſiam, & labefactandi autoritatem Verbi divini, dum ab humana autoritate ſuſpenditur, & ſtatuitur verbo Dei credendum eſſe, quia id homines volunt, & id Papa ſanxit.* Et th. 1. ibid. *Quaritur an major ſit Dei, quàm hominum autoritas.* Denique th. 32. pag 31. ibid. *Hoc peſtilentiſſimo dogmate, quo Eccleſia ſtatuitur Iudex & Scriptura hac dignitas adimitur, certum eſt viâ compendioſiſſima iri ad atheiſmum & totam Religionem de putri filo ſuſpendi.*

(*k*) In eodem Theſauro diſputat. th. 31. pag. 65. tom. 1. *Habent tamen Pontificii Autores quibus Traditionem non ſcriptam tueantur,* (eoſdem Autores mox appellat.) *Phariſeos, Montaniſtas, Carpocratianos.* Andreas Rivetus Catholic. Orthodoxi ſeu ſumm. Controverſ. q. 1. Procœmiali de Hæreſibus pag. 27. & 28. *Simoniani referente Irenæo gloriabantur de iis quæ non ſunt ſcripta; ſed ſolùm vivâ voce tradita,* &c. *Hoc idem Papiſtæ faciunt.* Ioannes Heydeggerus in Anatome Hiſtorico Theologica Concilii Tridentini quæſt. de trad ad ſeſſ. 4. Conc. Trid. tom. 1. pag. 87. Edit Geſnerian. 1672. *Perventum in Concilio hoc noſtro* (Tridentino) *ad canoniſationem traditionum eo in ſenſu; quem nunquam vera Eccleſia tenuit, imò quem in Hæreticis damnavit.*

ARTICLE II.

Of the Efficacy, number and ceremonies of the Sacraments, of pennance and auricular Confeſsion.

1. Profeſſio Fidei : ***Profiteor quoque ſeptem eſſe verè & proprè Sacramenta novæ Legis, à Ieſu Chriſto Domino noſtro inſtituta, atque ad ſalutem humani generis, licet, non omnia ſingulis neceſſaria : ſcilicet Baptiſmum, Confirmationem, Euchariſtiam.***

DOCTRINE OF THE CHURCH.

II. Confeſſ alſo that there is truly and properly ſeaven Sacraments of the new law, inſtituted by our lord JESUS-CHRIST, and neceſſarie to the ſalvation of men, although all of them are not to every one.

THE CALUMNIES OF THE PRETENDED REFORMED.

THat (a) *in the Church the Sacraments are corrupted, Adulterated & falſefied*; *that* (b) *they are treated after an unworthy manner*; *that* (c) *they are polluted with divers prophane opinions*; *that* (d) *wee teach that the,*

(*a*) The Confeſſion of faith of the pretended Reformed of France art. 28. *Wee condemn the aſſemblies of the Papiſts, ſeeing the pure truth of God is banished, that the Sacrements are Corrupted, adulterated, & falſefied in the whole.*

(*b*) Theodorus Beza Vezelius in Antitheſi Papatus & Chriſtianiſmi tractationum Theologicarum Edit. 2. Genev. an. 1576. tom. 1 pag. 71. *Satis apparet Sacramenta indigniſſimis modis pollui ac perdi, in Papiſtica Synagoga, quæ Catholica Eccleſia nomen ſibi falsò vendicat.*

(*c*) Joannes Calvinus in reſponſ. ad Cardinalem Sadoletum opuſculorum ultimæ Edit. Amſtelodamenſis anni 1667. pag. 111. *Sacramenta oſtendimus, multis profanis opinionibus inquinata.*

(*d*) Martinus Lutherus in Libro de Captivitate Babylonica tom. 2. Edit. VVitembergenſis anni 1558. fol 75. *Impulſi ſunt tantum tribuere Sacramentis novæ Legis, ut prodeſſe ea ſtatuerent, etiam iis, qui in peccatis mortalibus ſunt, nec requiri fidem aut gratiam; ſed ſufficere non poſuiſſe obicem, hoc eſt, actuale propoſitum denuò peccandi.* Philippus Melancton in Apologia Confeſſionis Auguſtanæ titulo de numero & uſu Sacramentorum tom. 1. Edit VVitembergenſis.

Pœnitentiam, Extremam - Vnctionem, Ordinem & Matrimonium.

These Sacraments are Baptisme, Confirmation, Eucharistie, Pennance, Extreame-Unction, holy Orders, & Matrimonie.

1. Conc. Trid. sess. 7. can. 8. *Si quis dixerit per ipsa novæ Legis Sacramenta ex opere operato non conferri gratiam; sed solam fidem divinæ promissionis ad gratiam consequendam sufficere, Anathema sit.*

1. If any one shall say, that these Sacraments of the new law do not Conferr grace of them selves; but that faith a lone in the divine promisses is suffitient to obteine grace, let him be Anathema.

Sacraments Conferr grace to the receavers not with standing they have not the least good disposition in their hearts, and their being in the state of mortall sin provided onely that they have not actually formed à designe to Comitt a new sin; that wee teach this impious, & pharisaicall oppinion with full authority in the Roman Church; That (e) *wee dispense even those that receaves them from.*

anni 1562. fol. 95. *Damnamus totum populum Scholasticorum, qui docent, quod Sacramenta non ponenti obicem conferunt gratiam ex opere operato, sine bono motu utentis. Hæc simpliciter Iudaica opinio est, sentire quia per ceremonias justificamur sine bono motu cordis, hoc est, sine fide, & tamen hæc impia & periculosa opinio magna autoritate docetur in toto regno Pontificio.* Confessio ista Augustana art. 13. apud eumdem Melanctonem eodem tom. 1. fol. 41. & in Syntagmate Confessionum Fidei: *Damnant Pharisaïcam opinionem, quæ fingit homines justos esse, propter usum Sacrementorum ex opere operato sine bono motu utentium.* Martinus Kemnitius in 2. parte Examinis Concil. Trident. ad can. 8. sess. 7. pag. 22. Edit. Genevens. anni 1614. Franciscus Burmanus Theologus Doctor & Professor in Academia Batava, in Synopsi Theologica l. 7. c. 4. §. 36. Edit. Trajectensis ad Rhenum anni 1672. pag. 323. & 324. *Per opus operatum in Concilio Tridentino externam Sacramentorum celebrationem intelligebant, quæ non ponentibus obicem peccati mortalis; etsi alioqui fide & pietate vacuis, salutaris gratiæ causa, & instrumentum sit.*

(e) Thesaurus disputat. Sedanens. th. 6. de Baptismo parte 3. tom. 1. pag. 779. *Id volunt fieri, ex opere operato, id est, vi nudæ actionis, nullam enim attentionem aut devotionem requiri in eo qui baptisatur, etiamsi sit adultus. Nam si adultus dormiens aut incogitans & aliud agens baptisetur, statuunt eum Baptismo regenerari, eique fidem infundi, satis esse ad efficaciam Baptismi, si baptisatus non ponat obicem, id est, Baptismum data operâ non aversetur:* Et

1. Idem Conc. seſſ. 6. cap. 6. *Diſponuntur autem ad ipſam juſtitiam, dum excitati divinâ gratiâ & adjuti fidem ex auditu concipientes, liberè moventur in Deum, credentes vera eſſe, quæ divinitùs revelata & promiſſa ſunt; atque illud imprimis, à Deo juſtificari impium per gratiam ejus, per redemptionem, quæ eſt in Chriſto Ieſu; & dum peccatores ſe eſſe intelligentes, à divinæ Iuſtitiæ timore, quo uti-*

1. The receavers are diſpoſed to Righteouſneſſ, when excited & aſſiſted by the grace of God, receaveing faith by hearing, carrying them ſelves freely towards God, & holding for veritable, thoſe things that have been promiſed & Revealed by God, & this point above all others that the ſinner is juſtified of God by his grace, & by the Redemption acquired through JESUS-CHRIST. then knowing them ſelves to be ſinners.

Being attentife to what they do, & that according to us, it ſufficeth, that they do not oppoſe them ſelves with a formed deſign to that which is adminiſtred to them; that (f) *wee give occaſion to believe, that the indevotion, they have for them, doth augment their value; that* (g) *wee make the Efficacie of the Sacraments Conſiſt in a Certaine Enchantment or magick. That* (h) *wee would have the holy ghoſt work in their hearts, when he diſpoſes them to the Sacraments, whether he moves them interiourly or not.*

anteà pag. 753. the. 9. de Sacramentis in genere part. 2. *Actionem dicunt valere ex opere operato, quando nuda actio & celebratio eſt efficax, etiamſi nulla diſpoſitio, aut devotio accedat in adminiſtrante, aut recipiente & nulla ſit recipientis attentio, modo ne datâ operâ ponat obicem & contra nitatur.*

(f) Ibidem th. 20. pag. 755. *In Sacramentis ſuſcipiendis, evagationi mentis & ſupinitati parta eſt ſecuritas, quaſi ex ipſa indevotione, Sacramentis pretium acceſſerit.*

(g) Ibidem de Sacramentis in genere part. 1. th. 27. pag. 750. *Cum Deo ſic agunt quaſi vinciretur ſyllabis & formulis aſtringeretur, quæ labes à magica Diſciplinâ in Religionem tranſiit.* Guillielmus Bucanus Theologiæ Profeſſor in Academia Lauſanenſi, loco 46. de Sacramentis, paragr. 75. pag. 650. Edit. 3. Bernæ Helvetiorum anni 1605. *vi verborum, quaſi magicâ incantatione &c.*

(h) Theſaurus diſputat. Sedanenſ. th. 23. de Sacremento Pœnitent. parte 2. tom. 1. pag. 684. *Figmentum eſt audax velle ut Spiritus Sanctus in attritis ſit agens intrinſecum, nec moveat eos motu intrinſeco.* Joannes Heydeggerus Anatom Conc. Trident. tom. 1. pag. 558.

liter concutiuntur, ad considerandam Dei misericordiam se convertendo, in spem eriguntur, fidentes Deum sibi propter Christum proprium fore, illumque tanquam omnis justitiæ fontem diligere incipiunt, ac propterea moventur adversus peccata per odium aliquod & detestationem, hoc est, per eam pœnitentiam, quam ante Baptismum agi

with fear of the divine Justice, by which they are profitably stirr'd up to the Consideration of Gods mercie, & are raised into hopes, trusting that God will be mercifull unto them, for the love of JESUS CHRIST; and begin to love him as the fountain of all Justice

that (i) *it is a Constant opinion amongst us, that it is not necessarie to have sorrow for our veniall sins; that* (k) *Confession is the Butchery of souls, & the tyrannie of Consciences; à trap to dispair & the fish hook of the Preists & Chruch, for to Enrich, & give them selves, a formidable authority; that* (l) *the power to forgive sins*

(*i*) Idem Thesaurus disputat. Sedanens. th. 26. de Sacramento Pœnit. part. 2. to. 1. pag. 685. *Constans est Pontificiorum sententia non esse necesse conteri, de peccatis venialibus, sed tantùm de mortalibus.*

(*k*) Joannes Calvinus in opuscolo de vera Ecclesiæ reformandæ ratione opuscul. pag. 276; *Experta sunt pia animæ, quàm dira esset carnificina, cùm ad hujuscemod. Confessionem adigebantur.* Franciscus Burmannus in Synopsi Theolog. L. 6. c. 9. §. 41. tom 2. pag. 259: *In Confessione auriculari culpamus tyrannidem conscientiis impositam.* Thesaurus dis. Sedan. th. 31. de Sacram. Pœnit. parte 3. to. 1 pag. 691: *Est Confessio carnificina animarum, & laqueus injectus conscientiis, ac dura tyrannis.* Joannes Heydeggerus in Anatome Conc. Trid. tom. 1. pag. 564. *Secreta Confessio est carnificina animi, desperationis laqueus.* Et mox: *hamus est Sacerdotum & Ecclesiæ, cujus hoc modo mirificè crescunt divitiæ, autoritas ac formidabilis potentia.*

(*l*) Thesaurus disputat. Sedanens. thesi 6. de Sacramento Pœnitent. parte 4. tom. 1. pag. 699: *Doctrina de Potestate judiciariâ Sacerdotum, bellum Deo indicit, & est præcipua pars miseriæ iniquitatis.* Franciscus Burmannus in Synopsi Theolog. l. 6. c. 9. §. 41. tom. 2. pag. 259: *Sacrilegam hominum potestatem in hoc negotio damnamus.* Petrus Martyr Vermilius Florentinus sacrarum Litterarum olim in Schola Tygurina Professo, Locorum communium classe 3. cap. 4. §. 32. Edit. Tygurinę anni 1587. pag. 528. *Auricularis Papistarum Confessio superstitiosa est.*

oportet. Denique dum proponunt ſuſcipere Baptiſmum, inchoare novam vitam & ſervare divina mandata.

& therfore they are moved againſt ſin, by a certaine hatred & deteſtation; that is to ſay by Repentance, that ought to precede Baptiſme. To the end that when they Reſolue to be baptiſed, to begin

is a declaration of warr againſt God; that 'tis a ſacriledge, & the Confeſſion that precedes it is full of ſuperſtition; that (m) *the Doctrine of the Church touching Repentance, is Diabolicall & Blaſphemie; that* (n) *Confirmation is but a mere*

(*m*) Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tom. 1. oper. ſeu tract. Theologic. pag. 65. *Pœnitentia Sacramentum excogitarunt, &c. Nos autem in hac vere diabolica doctrina, &c. Itaque Papiſtarum doctrinam ut blaſpheman, &c.*

(*n*) In the advertiſſement or Catechiſme of Charenton pag. 38. of the book intituled: *The forme of prayer, &c.* of the Edition of 1670. *Says tis in the Confirmation where there is nothing but mier apishneſs without the leaſt ground.* Andræas Rivetus in Catholico Orthodoxo ſeu Summa Controveſ. tract. 2 quæſt. 25. §. 3. tom. 1. pag. 498. *Oſtendant nobis, unquàm hanc artem à veteribus fuiſſe traditam, & magia eas* (Ceremonias) *inſimulare deſinemus; ni faciant ſemper pro diaboli artibus, iis, quas ſervum ſuum Apollinem Tyaneum docuerat, ſimilibus, hebebimus, de quo Philoſtratus, teſtatur, quod certis geſticulationibus diabolos ejecerit.* Ibidem quæſt. 27. §. 3. pag. 750. *Potiſſima eorum* (Romanorum) *Ceremonia ſunt ſupeſtitioſa, frigida, aut ridicula, verboque Dei contraria.* Joannes Calvinus l. 4. Inſtitut. cap. 19. paragr. 7. pag 389. de Confirmatione loquens: *Vacuum & frigidum ſignum, quod ſimia iſti faciunt mimiticè tantùm & ſine re effingunt* Mox: *Hoc non à me, ſed à Domino audacter pronuntio: qui oleum vocant oleum ſalutis, ſalutem, quæ in Chriſto eſt abjurant, Chriſtumque abnegant, &c.* ibid. §. 10. *Oleum diaboli mendacio pollutum. Tu ne pinguedinem fœtore dumtaxat halitus tui inquinatam & verborum murmure incantatam, &c. audes Chriſti Sacramento* (Baptiſmo) *opponere.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tractat Theolog. tom. 1. pag. 69. *Infinitis adhibitis pluſquàm magicis Ceremoniis, oleum ipſum millies adoratus, &c. neque apud eos ullum ſacrum Myſterium, abſque magico iſto oleo conſecratur.* Ioannes Heydeggerus in Anatome Concil. Trident. ad ſeſſ. 22. Canon. de Ceremoniis Miſſæ, tom. 2. pag. 802. *Pleraque Ceremoniæ debentur pravæ imitationi, vel Gentilis; vel Judaiſmi* (mox) *Hiſtrionicus ritus, quo toties Sacerdos ſe Populi precibus commandat.* Et tom. 1. pag. 320. de ritibus Baptiſmi loquens: *aſſuerunt ritus quos faciunt partem Sacramenti, & quibus myſterium affingunt, partim ſordidos & impios, partem mimicos, &c. Sordidas illas actiones, veluti cum ad pellendum dæmonium ſacrificus ter exſufflat in faciem infantis, & accipiens de ſaliva oris ſui tangit ejus nares & aures, quam Ceremoniam à Meſſallianis & Euchetis mutuati ſunt, perindè ac ſi diaboli ſint Scorpiones ſalivâ extinguendi.* Andræas Rivetus in Catholico Orthodoxo ſeu Summa Controveſ, tract. 2, quæſt. 17. paragr. 3. tom. 1. pag. 417. de aqua luſtrali ſeu benedicta

a new life, and keep the Comandements of God.

Ape-ish trick; that the holy oyle is bleſſed by ceremonies wors then magick.

1. Profeſſio Fidei: I believe that three

loquens: *Geſtibus ridiculis incantata, &c. Ipſiſſima diabolis ſunt inſidiæ: Epiphanius Hemero-Baptiſtas, quotidie ſe baptiſantes. non purgandi corporis cauſâ; ſed peccatorum remiſſionis gratiâ refellebat: ea hæreſis hodierno die in Papatu viget, &c.* Ibidem paragr. 5. *Papiſtæ aquam luſtralem à Gentilium Ceremoniis ſunt mutuati, in quibus hæc erat una ex vulgatiſſimis.* Ioannes Calvinus l. 4. Inſtitut. c. 17. §. 15. pag. 369. *Conſecratio tantumdem apud eos valet ac magica incantatio.* Synopoſis putioris Theologiæ conſcripta per Ioannem Polyandrum, Andæam Rivetum, Antonium walæum, & Antonium Thyſium Theologiæ Doctores & Profeſſores in Academia Lugdunenſi apud Batavos, diſputat. 45. theſi 37. pag. 6. 9. Edit. Elſevir. an. 1625. *Iure a Pontificiorum ſacrilegâ audaciâ abhorremus, qui Ceremonias Sacramentales Inſtitutioni Chriſti addiderunt, quas meritorias eſſe & vim quandam arcanam & ſpiritualem in ſanctificando habere, partemque divini cultus efficere decernunt.* Burnet in his remarks upon the acts of the laſt Generall aſſembly of the Clergie of France, printd at London 1683. pag 54. *to which* (Ceremonies) *they atribute the virtue to caſt out Divills, to preſerue body & ſoul, to heale all diſtempers temporal and ſpirituall: this maner of charmes is one of the Cheifeſt points of the pagan Religion. is it not to behold God with the Same Eye, that Pagans do, is it not to Imitate them in their Cuſtomes, to attain to virtue by charmes.*

Theodorus Beza in brevi Confeſſione Fidei art. 24. tractat. Theologicar. tom. 1. pag. 83. *Eccleſiam infinitis Ceremoniis onerarunt, & ita quidem ut Chriſtianiſmum, non tantùm in Iudaiſmum; ſed etiam in Paganiſmum omninò transformarint.* Ioannes Calvinus in l. de verâ Eccleſiæ Reformandæ ratione, opuſculorum pag. 297. Andræas Rivetus in Catholico Orthodoxo ſeu Summa Controveſ. quæſt. 1. prœmiali de Hæreſibus tom. 1. pag. 41. *Ethnophrones apud Damaſcenum, & Nicetam habentur Hæretisi; quia cum Gentium inſtituta ſequerentur, in aliis erant Chriſtiani: Papiſtæ fere in omnibus ſuis Ceremoniis ſunt Ethnophrones, &c.* Georgius Dounamus libro cui titulus: *Papa Antichriſtus*, l. 3. c. 6. § 2. pag. 176. *Cum Cerinthianis & Ebionitis addicti ſunt ex parte Iudaiſmo, multòſque Iudæorum ritus, Chriſti morte antiquatos obſervant.*

Et ex his (Sacramentis) *Baptiſmum, Confirmationem & Ordinem ſine ſacrilegio reiterari non poſſe.*

1 Conc. Trid. ſeſſ. 14. can 6. *Si quis negaverit Confeßionem Sacramentalem, vel inſtitutam, vel ad ſalutem neceſſariam eſſe jure divino, aut dixerit modum ſecretè confitendi ſoli Sacerdoti, &c. alienum eſſe ab inſtitutione & mandato Chriſti, vel inventum eſſe humanum, Anathema ſit.*

of the Sacraments; to witt, Baptiſme, Confirmation, & holy order, cannot be adminiſtred twice to any one body without ſacriledge.

1. If any one ſhall deny, that Sacramentall confeſſion, either to have been inſtituted, or that 'tis neceſſary to ſalvation by divine Right, or ſays that the manner of Confeſſing ſecretly to the Preiſt alone, as 'tis uſed in the holy Catholick Church, is not conformable to the inſtitution, and precept of JESUS-CHRIST; but that 'tis a humane invention, let him be Anathema.

2. Idem Concil. Trid. Can. 7. ejuſdem Seſſ. 14. *Si quis dixerit in Sacramento Pœnitentiæ, ad remiſſionem peccatorum, neceſſarium non eſſe jure divino, confiteri omnia & ſingula peccata mortalia, & quorum memoria, cum debita & diligenti præmeditatione habita*

2. If any one ſhall ſay, that in the Sacrament of Repentance, it is not neceſſary by divine Right, for the Remiſſion of ſiñs, to confeſſe all and every mortall ſiñ of which they can Remember, after haveing beforehand carefully examin'd themſelves, even the moſt ſecret

that 'tis an oyle of the Divill.

That wee can not ſay 'tis neceſſary to ſalvation, without Renouncing JESUS-CHRIST; that the ceremonies uſed in the Church are enchantments of Magick, like unto thoſe which the Divill taught to Apollo of Thyané his diſciple; that they are ſupeſtitious, prophane, ungodly, Rediculous and derived from Pagans, Iews, and Ethnophornean hereticks, &c. That holywater is a Renovation of the hereſie of the Hemero - Baptiſts, that the Ceremonies of the maſs is but a farce; that wee affix to thoſe ceremonies a virtue to give grace, & for to caſt out Divills by a kind of Charme in Imitation of Pagans; that by theſe ceremonies the Church has chang'd Chriſtianiſme, not only into Judaiſme, but alſo into Paganiſme; that of the Sacraments

habeatur, etiam occulta, & quæ ſunt contra duo ultima Decalogi Præcepta, & circonſtantias, quæ ſpeciem peccati mutant, &c. Anathema ſit.

1. Profeſſio Fidei: *Receptos quoque & approbatos Eccleſiæ Catholicæ ritus, in ſupradictorum omnium Sacramentorum ſolenni, adminiſtratione, recipio & admitto.*

ſins, which are againſt the two laſt Comandements of the table, & the circumſtances, which change the kind of ſin &c. let him be Anathema.

1. I receave and admitt the Ceremonies aproved by the holy Catholick Church, in the ſolemn adminiſtration of all the Sacraments.

wee make Idols, that (o) wee teach the people to adore them.

(o) Franciſcus Burmannus in Synopſi Teologicâ l. 7. c. 5. §. 11 pag. 330. *Opinio operis operati uti voce, ita magis ſenſu barbara, cum externis ſignis ſacrilegam poteſtatem attribuat, proque ipſo Chriſto externorum rituum Idola Eccleſiæ tractanda & colenda offerat.*

ARTICLE III.

Of Juſtification & Merrits.

1. Profeſſio Fidei : *Omnia & ſingula, quæ de peccato originali & de Iuſtificatione, in Sacro-ſanctâ Tridentina Synodo, definita & declarata fuerunt amplector & recipio.*

2. Conc. Trid. Seſſ. 5. in Decreto de peccato originali, §. 3. *Si quis Adæ peccatum, quod origine unum eſt, & propagatione, non imitatione transfu-*

DOCTRINE OF THE CHURCH.

I 1. Receave all thoſe points which were decided in the holy councill of Trent, concerning originall ſin, & Juſtification.

2. If any one ſhall maintaine, that the ſin of Adam, which is one in its ſource, & which is transmitted unto all by generation, & not by imitation becomes proper to every one,

CALUMNIES OF THE PRETENDED REFORMED.

THat (a) *'tis Blaſphemie againſt God, to ſay, that wee are not Juſtified by faith alone; & that 'tis not enough, to be, & have faith in* JESUS-CHRIST; *that to expound* (b) *as wee do the word faith, in this point of juſtification, is to overthrow the faith & Chriſtian Re-*

(a) In Confeſſione Fidei Eccleſiarum Belgicarum oblata Synodo Dordrechtanæ, inter acta hujus Synodi pag. 308 primæ partis Edit. Elſevir. anni 1600. approbata eſt hæc Confeſſio in Synodo proteſtantium Galliæ Vitriaci habita 25. Maii anno 1583. *Neceſſarium eſt, aut omnia, quæ ad ſalutem noſtram requiruntur in Ieſu Chriſto non eſſe, aut ſi in eo ſunt omnia, tum eum qui fide Ieſum Chriſtum poſſidet, totum ſalutem habere: aſſerere itaque Ieſum Chriſtum minimè ſufficere; ſed aliis quoque præter ipſum opus eſſe, horrenda omninò in Deum blaſphemia eſt. Nam inde ſequeretur, ipſum Chriſtum ex parte tantùm ſervatorem eſſe. Meritò igitur dicimus cum Paulo nos ſola Fide juſtificari.*

(b) Theſaurus diſput. Sedan. th. 22. de Juſtificatione patte 1. tom. 1. pag. 625. *Hominibus quibus propoſitum eſt Chriſtianam Fidem cuniculis ſubruere & machinis evertere, Sathan ſuggeſſit compendioſam viam, quâ unius vicis* (Fidei) *corruptione, totam Fidem Chriſtianam peſſumdarent; & Fidem Chriſtianorum à Chriſti gratiâ, ad ſuas ipſorum virtutes & opera converterent.*

ſum omnibus, ineſt unicuique propriùm, vel per humanæ naturæ vires vel per aliud remediũ aſſerit tolli, quàm per meritum unius Mediatoris Ieſu Chriſti Domini noſtri, qui nos Deo reconciliavit, in Sanguine ſuo, aut negat ipſum Chriſti Ieſu meritum, per Baptiſmi Sacramentum in forma Eccleſiæ ritè collatum, tàm adultis, quàm parvulis appli-

may be blotted out, either by force of humane nature, or by any other means, but by the merits of JESUS-CHRIST our lord and onely mediator, who reconciled us by his blood; or whoever denies, that the ſame meritts of JESUS-CHRIST, are applyed, as well to thoſe that are of age, as to Infants, by the Sacrament of Baptiſme

ligion; that in (c) *Juſtification and Repentance, wee cõtent our ſelves with humane force, rejecting the aſſiſtance of the holy Ghoſt; that* (d) *through diſtruſt of the Merrits of Jeſus-Chriſt, wee have recours to the Meritts of our worcks, & to the ſuffrages of the Saints; that* (e) *wee adopt the Error of the Pelagians concerning the Impeccability of the Iuſt, or that the Iuſt ſin not; that* (f) *wee*

(c) Philippus Melancton in Epitome renovaræ Doctrinæ Eccleſiaſticæ, tom. 2. operum pag. 4. *Nec in Pœnitentia, nec in juſtificatione requirunt Spiritum Sanctum; ſed rationis conatu contenti ſunt, qui tamen nihil aliud, niſi mera Hypocriſis eſt.*

(d) Guilielmus Bucamus loco 31. de Juſtificat. paragr. 48. pag. 356. *Chriſti meritis diffiſi, confugiunt ad merita bonorum operum & ſuffragia Sanctorum.*

(e) Andræas Rivetus in Catholico orthodoxe, ſeu ſummâ Controverſ. quæſt. 1. Procœmiali de Hæreſibus tom. 1. pag. 39. *Pelagiani docebant hominem juſtum in hac vitâ nullum omninò habere peccatum, &c. Tales & ſimiles Hæreſes in Papatu vigent: omnes docent poſſe hominem in hac vita perfectè legem implere, unde ſequitur eum eſſe ſine peccato.* Franciſcus Burmanus in Synopſi Theologica l. 6. c. 7. paragr. 20. tom. 2. pag. 232. *Adoptarunt Pontificii Pelagianorum impeccantiam, dùm regenitos omni peccato mortali, omnique malo habitu carere poſſe contendunt, ac in Synodo Tridentina Iuſtos in omni opere venialiter, nedum mortaliter peccare negant, quam ſententiam ſine manifeſta hypocriſi, & divinæ Legis violatione tueri non poſſunt.*

(f) Ioannes Calvinus l. 4. Inſtitut. c. 15. §. 10. pag. 351. *Perſpicuum eſt quàm falſum ſit, quod docuerunt pridem nonnulli, in quo alii perſiſtunt, per Baptiſmum ſalvi nos & eximi ab originali peccato, & à corruptione, quæ ab Adam in univerſam poſteritatem propagata eſt, atque in eamdem juſtitiam naturæque puritatem reſtitui, quam abtinuiſſet Adam, ſi in ea, in quâ primùm creatus fuerat, naturæ integritate ſtetiſſet.*

cari, Anathema ſit. 1. §. 5. *Si quis per I. C. Domini noſtri gratiam, quæ in Baptiſmate confertur, reatum Originalis Peccati remitti negat, aut etiam aſſerit, non tolli totum id quod veram & propriam peccati rationem habet; ſed illud tantum dicit radi, aut non imputari, Anathema ſit, &c. Manere autem in baptiſatis concupiſcentiam. &c. hanc quam aliquando Apoſtolus peccatum appellat, declarat*

Conferr'd according to the forme and Cuſtome of the Church, let him be Anathema.

1. If any one denies that by the grace of our Lord JESUS-CHRIST, which is Conferr'd in Baptiſme, the guilt of originall ſinn: is Remitted, or hodls that all that is properly & truly of ſin is not taken away; but is only as it were shaved, or is not Imputed, let him be Anathema the holy Councill nevertheleſſe Confeſſeth & acknowledgeth that.

wee teach, that Baptiſme gives us the ſame degree of ſanctity, that Adam had, if he had Remain'd in the ſtate of Inocence; that (g) *our doctrine, according which original ſin, is taken away by Baptiſme, is diabolicall; that it would be to the honnour & glory of IESUS-CHRIST, & of ſalvation not to ſuffer it, & that it was forged upon the anvile of Coveteouſneſs, & of the ambition of the Eccleſiaſticks, for to raiſe the Efficacie of the Sacraments they adminiſter, & for to augment the honnour & Revenues of their Miniſtry;*

(g) Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tract. Theologic. c. 7. tom. 1. pag. 63. *Romani originis peccatum levi aquæ aſpergine, volunt ſtatim ac penitus in nobis elui, & ejus reliquias docent peccati rationem non habere, niſi conſenſus accedat, quam Doctrinam prorsùs diabolicam eſſe affirmamus.* Hieronymus Zanchius operum Theologicorum Vol. 1. tom. 4. Edit Gamoneti anni 1605. pag. 71. l. 1. de peccato Originali cap. 5. theſi 3. de Concupiſcentia in renatis. *Non poteſt negligi hac Controverſia, quin negligatur gloria Chriſti, &c. Ergo ſi nobis cordi eſt gloria Chriſti & ſalus noſtra, non debemus permittere, ut Pontificia ſententia obtineat in Eccleſia; ſed pro viribus expugnanda eſt.* Ioannes Heydeggerus in Anatome Conc. Trid. ad ſeſſ. 5. de Peccato Originali. tom. 1. pag. 131. *Totum dogma de expunctione Peccati Originalis per Baptiſmum, ad avaritiæ & ſuperbiæ incudem formatum eſt. Id enim dant operam Clerici, ut Sacramentorum, quæ ab ipſis conferuntur, excellatur efficacia, & indè miniſterio ſuo lucrum ac honos accreſcat.*

sancta Synodus Ecclesiam Catholicam, nunquàm intellexisse peccatum appellari, quod vere & propriè in renatis peccatum sit; sed quia ex peccato est, & ad peccatum inclinat.

à Concupiscence, or the Inclination to sin, remains notwithstanding in the persons Regenerated by Baptisme; but also declares, that this Concupiscence; which the Apostle sometimes calls sin was never taken, nor understood by the Catholick Church, as à reall sin.

that (h) *wee fall into Contradiction, saying that the Concupiscence is not (to speake properly) à sinn in the Regenerated; and that it is to accuse the Apostle not to have thought of what he writt, to pronounce Anathema to the holy Scripture, & comitt à kind of a deicide: that* (i) *according to our Doctrine,*

(*h*) Charles Drelincourt Minister of Charenton in his Abridgement of Controversies c. 72. pag. 300. of the Edition. of the year 1674. *The Roman Church teacheth that Concupiscence Remains after Baptisme: by which the Roman Church Confesseth that the sin Remains after Baptisme,* Thesaurus Disput. Sedan. th. 53. de Baptismo parte 3. tom. 1. pag 787. *Apostolum Tridentini Patres aussi sunt accusare ostitantia & locutionis impropriæ & non verè dicentes Apostolum concupiscentiam appellasse peccatum, non quod verè & propriè peccatum esset in renatis*, &c. Joannes Heydeggerus loco mox laudato. tom. 1. pag. 131. *Viderit Synodus Tridentina, an non Scripturam sacram Anathemate, nefariè ac veluti* Δευμαθσα *perculseris.*

(*i*) Philippus Melancton in Epitome renovatæ Doctrinæ Ecclesiasticæ tom. 2. pag. 4. *Aristotelici Theologi docent mereri nos nostris viribus & nostro conatu gratiam.* The Minister Noguier, in his answer to the Exposition of the doctrine of the Church by my Lord, the Bishop of Meaux, then Bishop of Comdom 1. part. c. 12. pag. 103. *My lord of comdom, doth he not give to understand, that he approves of all that the schoole of Rome holds & Maintains, that if man by his free will, cannot do Works which Merrit Eternall life, he may have movements which disposes him to receave grace. Which in their Languadge is caled Merit of congruity. The seacond answer to the same worke of the Bishop of Comdom, by à Nameless author pag. 85. The Councill of Trent teacheth that of our selves, wee prepare our selves, and Wee dispose our selves to grace, by which wee are Regenerated.* Franciscus Burmannus in Synopsi Theolog. l. 6. 8. §. 25. tom. 2. pag. 241. *In eo errant Pontificii, quod meritum operibus ante gratiam factis tribuunt.* Jurieu in his book intituled à preservatif. p. 150. art. 7. *The Councill of Trent by her Ambiguitys & Rambling expressions, has left Semipelagianisme, & even Pelagianisme in their intire profession.*

that Remains to (ſpeake properly) in the perſons baptiſed; but that it has been call'd by the name of ſin, becauſe it is an Effect of ſin, & that it induceth to ſin.

1. Idem Concil. ſeſſ. 6. can. 1. *Si quis dixerit hominem ſuis operibus, quæ vel per humanæ naturæ vires, vel per legis Doctrinam fiunt, abſque divina per Ieſum Chriſtum gratia poſſe juſtificari coram Deo, Anathema ſit, &c.*

1. If any one ſhall ſay that à man may be Iuſtified before God by his proper works, done onely by his naturall force, or by the lights of faith, without the grace of God merited by JESUS-CHRIST, let him be Anathema.

2. Can. 3. *Si quis dixerit ſine præveniente Spiritus ſancti*

2. If any one ſhall ſay that without the Inſpiration of the holy ghoſt

of our ſelves, wee prepare our ſelves for grace, & that wee merrit it by our works which precede it, as the Pelagians believed; & that the councill of Trent has confirm'd ſemipelagianiſme, & even Pelagianiſme, in every point; that (k) *JESUS-CHRIST, is to yow but an occaſiõ to merrit; & that after he has merited for us the firſt grace, wee believe, that he is of no more uſe to us, and that wee alone merrit the Remiſſion of our ſins; that* (l) *wee teach, that à man may be damn'd, haveing à Iuſtifieing faith; that* (m) *wee*

(k) Philippus Melanctон, in Commentar, ad cap. 3. Epiſt ad Romanos tom 3. operum pag. 953. *Tantùm tribuunt Chriſto, quod principium & occaſionem merendi nobis promeruerit, ipſi ſic loquuntur Chriſtum meruiſſe primam gratiam, poſteà ſepeliunt eum & fingunt otioſum eſſe, & imaginantur homines meriti remiſſionem peccatorum & juſto eſſe propter propriam impletionem Legis.*

(l) Theſaurus Diſputat. Sedanenſ. th. 5. de Fide juſtificante & operibus parte 3. tom. 1. pag. 637. *An quidquam eſt Evangelio magis adverſum, aut Religionis Chriſtianæ magis Fundamenta convellens, quàm hæc Doctrina, quæ docet hominem præditum Fide juſtificante poſſe damnari.*

(m) Guillielmus Bucamus loco 31. de Juſtificatione §. 48. pag. 356. *Error*

inspiratione, atque ejus adjutorio, hominem credere, sperare, diligere, aut pœnitere posse, sicut oportet, ut ei justificationis gratia conferatur, Anathema sit.

1. Conc. Trid. sess. 6. cap. 8. *Gratis justificari ideò dicimur; quia nihil eorum quæ justificationem præcedunt, sivè fides, sive opera, ipsam justificationis gratiam promerentur.*

and without his helpe, a man may make acts of faith, of hope & Charity & Repent, such as he ought to do for to obteine the grace of Justification, let him be Anathema.

1. Wee are said to be Justified gratis; be cause in Effect nothing of all that precedes Justification, let it be faith, let it be works, do not merrit, even the grace of Justification.

give or atribute to the virgin, the power to Iustifie us, & to the Pope the power to sell the Remission of sins; that (n) *our opinion of Merrit is full of Contempt & pride, Essentially contrary to true piety; & that wee are Pharises stuffed with the persuasion of our one Righteousnes, for that wee ought to believe according to the divinity of the Pretended Reformed, that all the best works of the Iust, meritt but Eternall damination.*

Pontificiorum 9. Mariæ Virgini autoritatem justificandi tribuunt; Papa potestatem vendendi remissionem peccatorum.

(n) Ioannes Heydeggerus in Anatome Concilii Tridentini, tom. 1. pag. 261. *Quid statuendum de hac fastuosa Doctrina*, nostram Doctrinam de meritis operum intelligit. The author of the Considerations upon the Circular letters, & Pastorall advertisement of the Clergie of France to those of the Pretended Reformed Religion, consideration the fourth pag. 111. *The thought of Meritt is of it selfe à thought of Pride. Essentially Contrary to true Godlynesse.* Iurieu in the preservatiff pag. 149. *Wherfore have wee so much Iealousies against this word Merritt, which is superbe & opposit to Christian Humility.* Ioannes Heydeggerus ad sess. 6. Conc. Trident. tom. 1. pag. 131. *Ipsos Pharisæos Romanenses, suffarcinatos persuasione propria justitiæ.*

(o) Udalricus Zuinglius in explanatione Articulorum seu Propositionum suarum art. 20. tom. 1. operum fol. 46. *Neque ullum opus existimandum est ut meritum, sed hoc cogitandum potius, omnia nostra opera nihil mereri, quàm damnationem.*

1. In eadem seſſ. can. 4. *Si quis dixerit liberum hominis arbitrium à Deo motum & excitatum nihil cooperari assentiendo Deo excitanti atque vocanti, quo ad obtinendam justificationis gratiam se disponat ac præparet, neque posse dißentire si velit; sed velut inanime quoddam nihil omninò agere, merèque passivè se habere, Anathema sit.*

1. If any one shall say, that free will moved & excited by God, by giveing his consent to God, who excited him, & who calls him, cooperat's in nothing towards prepareing himsefe,& putting him in à state to obteine the grace of Justification; & that he canot refuse his consent, if he will; but that he is like à thing without soul unable to act any thing, & only passive, let him be anathema.

1. Ibid. can. 9. *Si quis dixerit sola Fide Impium justificari, ita ut intelligat nihil aliud requiri, quod ad justificationis gratiam consequendam cooperetur, &c. Anathema sit.*

2. If any one shall say that man is Justified by faith alone after the maner as is understood therby, that for to obteine the grace of Justification, there needs no other thing, to Cooperate,let him be Anathema.

* Et can. 11. *Si quis dixerit homines justificari, vel sola imputatione ju-*

3. If any one shall say that men are Justified either by the onely imputation of the

stitia Christi, vel sola peccatorum remissione, exclusa gratiâ & charitate, quæ in cordibus eorum, per Spiritum sanctum diffunduntur, &c. Anathema sit.

Justice of JESUS-CHRIST, or by Remission of sins only, Excludeing the grace of Charity, which is Effused in to their hearts, by the holy Ghost, let him be Anathema.

1. Ibid. can. 25. *Si quis dixerit in quolibet opere bono Iustum saltem venialiter peccare, aut quod intolerabilius est, mortaliter, &c. Anathema sit.*

1. If any one shall say that in any good worke whatever, the Just sinneth at least venially; or even, that which is yet more insupportable, that he sins Mortally, let him be Anathema.

2. Et Can. 26. *Si quis dixerit Iustos non debere pro bonis operibus, quæ in Deo fuerint facta, exspectare, & sperare æternam retributionem à Deo per ejus misericordiam, & Iesu Christi meritum, si benè agendo, & divina mandata custodiendo usque in finem perseveraverint, Anathema sit.*

2. If any one shall say that the Just, for their good works done in the grace of God, ought not to expect, nor hope from him the Eternall Recompense, by his mercie, & by the meritts of JESUS-CHRIST, provided he perseveres in doing well to the End, & in keeping his Comandements, let him be Anathema.

ARTICLE IV.

Of the adoration of JESUS-CHRIST in the Euchariſte, & of the Maſs.

DOCTRINE OF THE CHURCH.

1. Profeſſio Fidei: *Profiteor pariter in Miſſa offerri Deo verum, proprium & propitiatorium Sacrificium pro vivis & defunctis.*

2. Conc. Trid. ſeſſ. 22. cap. 1. *Sacrificium, quo cruentum illud ſemel in cruce peragendum repræſentaretur, ejuſque memoria in finem uſque ſæculi permaneret, atque*

I. Confeſſ that in the holy maſſ, is offerr'd to God, one true, proper, & propitiatory Sacrifice for the liveing, & for the dead.

2. A Sacrifice which Repreſents unto us the Bloody Sacrifice of JESUS-CHRIST upon the Croſs, Conſerveing in us the memory therof, and applys unto us, a whole ſome virtue for the

CALUMNIES OF THE PRETENDED REFORMED.

THat (a) *wee have forged a new Preiſthood, of which JESUS-CHRIST is not the author, & an other ſacrifice, beſides that of his death, in which wee place the Preiſt above JESUS-CHRIST; that* (b) *in the ſacrifice of the Maſs, wee Raiſe the Saints in Celebrateing their memoires above JESUS-CHRIST*

(*a*) Theſaurus Diſputat. Sedan. de Sacramento Euchariſtiæ parte. 2. th. 40. tom. 1. pag. 810. *Tenentur violatæ Religionis & depravati Evangelii, qui nobis ex humano cerebro procuderunt novum Sacerdotium cujus Chriſtus non eſt Autor*, &c. Et in theſi 12. de Miſſa & Tranſſubſtantione pag. 825. ejuſdem tom. 1. *Tenetur Eccleſia Romana violatæ Religionis, quæ novum Sacerdotium & Sacrificium inſtituerit, abſque ullo Dei mandato, per Sacrificium Sacrificulus Chriſto anteponitur.*

(*b*) Ibidem th. 34. pag. 828. *Eo procedit ſuperſtitio, ut Sacerdos dicat ſe Chriſtum offere Deo in honorem Sanctorum, quæ oratio Sanctos ſupra Chriſtum evehit.*

Illius salutaris virtus in remissionem eorum, quæ à nobis quotidiè committuntur, peccatorum applicaretur.

1. Professio Fidei: *Atque in sanctissimo Eucharistiæ Sacramento esse verè realiter & substantialiter corpus & sanguinem unâ cum animâ & Divinitate Domini nostri Iesu Christi: fierique conversionem totius substantiæ panis in corpus & to-*

Remission of the sins wee dayly comit.

1. I believe that the body & Blood with the soul and Divinity of JESUS-CHRIST are truly, really & substantially Contein'd in the most holy Sacrament of the Eucharist; & that there is made a Changement of the whole substance of bread in to the body, & of the whole substance of the wine,

that (c) *the Sacrifice of the Mass is a renouncement to that of the Cross; & to the fruit of the death & Passion of JESUS-CHRIST; that it destroys & overthrows it by a sacrilegious Attempt; that* (d) *wee have borrowed the name of Mass from the sacrifices of the Godesse Isis; & that in this Sacrifice, wee put JESUS-CHRIST againe to Death; that the Consecration which wee do*

(c) Catechismus Heydelbergensis quæst. 80. referente & laudante Francisco Burmanno in Synopsi Theologica l. 7. c. 15. §. 31. tom. 2 pag. 414. *Missa Sacrificium nihil aliud est, quam abnegatio unici illius Sacrificii & Passionis Iesu Christi & execranda Idololatria.* Addit ipse Burmannus. *Specie enim sacrificii Christi, Patri quotidiè offerendi, excogitatum hic fuit diaboli astu sacrificium falsum & idololatricum, unicè comparatum ad abolendum verum Christi sacrificium, & extirpandam omnem ejus vim & memoriam.* Joannes VVollebius Theologiæ Professor Basileensis in compendio Doctrinæ Christianæ l. 1. c. 18. §. 22. pag. 103. Edit. Amstelodamensis an. 1655. *Evertunt eamdem Christi satisfactionem Papani, alios Sacerdotes constituentes, & Missam Idololatricam pro sacrificio obtrudentes.*

(d) Guilielmus Bucanus loco 48. §. 145, pag. 798. *Pontificiorum errores, qui Missæ nomen à sacris Isiaïs sunt mutuati, &c. Verba cœnæ Dominicæ, in Ephesias Litteras transformant, seu in consecrationem talem quæ nihil differt ab incantationibus magicis,* &c. pag. 799. Ibidem *Qua ratione sacrificium Crucis Christi prorsùs evacuatur, unicum & perpetuum ejus Sacerdotium negatur, mortis ejus meritum obruitur, Christus rursus occiditur.* Synopsis purioris Theologiæ Professorum Lugdunensium apud Batavos disp. 46. th. 1. pag. 698. *Pontificii loco Cœnæ à Christo institutæ, nobis Missam obtrudunt; hac Sacramentum impietatis, signum Apostasiæ, ac vinculum dissentionis appellari potest.*

tius ſubſtantiæ vini in ſanguinem, quam converſionem Catholica Eccleſia tranſſubſtantiationem appellat: fateor etiam ſub altera tantùm ſpecie, totum atque integrum Chriſtum, verumque Sacramentum ſumi.

1. Conc. Trid. ſeſſ. 13. Can. 6. *Si quis dixerit in Euchariſtiæ Sacramento Chriſtum unigenitum Filium Dei, non eſſe cultu latriæ etiam externo adorandum &c.*

into the Blood; is that which the Catholick Church calls Tranſubſtantiation. I confeſſ, that in each of both kinds, is receaved the whole body & blood of JESUS-CHRIST & the true Sacrament.

1. If any one ſhall ſay that JESUS-CHRIST only ſon of God, ought not to be adored in the holy Sacrament of the Euchariſte, with divine worship, even Exteriourly, & that thoſe, that adore him

differs nothing from the enchantments of Magick; & that one may call the Maſs the Sacrament of ungodlineſſe, the ſigne of Apoſtaſie; & the chaine of diſſention; that (e) *wee celebrate the Maſs like the orgies & the Bacchanalias or feaſts of the Pagans; that* (f) *in the Maſs wee offer JESUS-CHRIST to God in the hõnour of the Saints, for to obteine by him their interceſſion with God; that* (g) *wee*

(e) Guilielmus Bucanus loco mox laud. pag. 800. *Scenico & hiſtrionico ornatu, geſtu, beatu, murmure, ſibilis, gemitibus, cantu & aliis modis, tanquàm Orgia Sacra & Bacchanalia celebrant*, &c.

(f) Georgius Dounamus in libro cui titulus eſt *Papa Antichriſtus*, *l.* 3. c. 7. pag. 203. *Miſſas etiam celebrant, hoc eſt Chriſtum ipſum Deo offerunt, in honorem Sanctorum, pro illorum interceſſione apud Deum obtinenda.*

(g) Franciſcus Burmannus in Synopſi Theologica l. 7. c. 15. §. 25. tom. 2. pag. 412. *Sacramentum hoc in Idolum in Eccleſia erexerunt, qui ſummus erroris gradus eſt, ita ut panis ipſorum venenum ſit, cùm non manducetur ſolùm; ſed & adoretur.* Et §. 28. eadem pag. *Nos autem hoc pacto Sacrilegio & Idololatriâ contaminari Eccleſiam, Deumque novum invehi, & furfuraceum denique numen coli contendimus.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſſimi tom. 1. tractat. Theologic. pag. 64. *Ita fit ut miſeri Papiſtæ, ex ipſorum placitis vel ſint Idololatræ, panis enim adorationem, vel ipſi quidem non inficiabuntur eſſe Idololatriam, vel non niſi ſub conditione, ſi fortè aſſerit furfuraceum illud ſuum numen poſſint adorare.* Franciſcus Burmannus mox laudatus eodem l. & capite, §. 29. pag. 413. tom. 2. *Adorant aliquid, quod Chriſtus non eſt; ſed Idolum.*

Idololatras, Anathema ſit.

are Idolaters, let him be Anathema.

adore a God of meale; that (h) wee renew the Error of the neſtorians, adoreing for JESUS-CHRIST that which is not Ieſus-Chriſt, but a bit of Bread.

(*h*) Georgius Dounamus in L. cui titulus eſt: *Papa Antichriſtus*, l. 3. c. 6. pag. 180. *Sicut Neſtoriani Chriſtum Hominem adorant, non quod Deus ſit; ſed quia Deo conjunctus; atque ita creaturam pro Creatore adorant; ſic Pontificii latria cultum, qui ſoli Deo debetur Sacramento Euchariſtiæ exhibent, non quod Deus ſit; ſed quod Deum in eo adeſſe credant.* Joannes Calvinus in Epiſt. ad D. N. S. D. pag. 95. ſecundæ Partis Voluminis Inſtitutionum ult. Edit. Amſtelodam. *Quam bellè Miſſa conveniat cum Cœna Domini &c. cumulus autem abominationis, ipſa, quæ ibi primas tenet, elementi adoratio eſt.*

***

num, culpam à Domino nunquàm remitti, quin universa etiam pœna condonetur.

1. Ibidem *Neque verò ita nostra est satisfactio hæc quam pro peccatis nostris exsolvimus, ut non sit per Christum Iesum; nam qui ex nobis, tanquàm*

entirely falls and farr from the word of God, to say that the sin is never forgiven by our Lord, but the paine due for the same is also Remitted.

1. But this satisfaction by which wee pay for our sins, is not so much ours, as it is done and accomplished by

full of vanity & pride, and injurious to Iesus-Christ; that it (b) *makes God unjust, & that it is an Invention proceeding from the shop of Sathan; that* (c) *all the fasts & all the mortifications of the flesh, do but cover Iesus-Christ with affients; & that far from being able to employ them to please God, they load us with*

(*b*) Thesaurus disputat. Sedanens. th. 7. de Satisfact. tom. 1. pag. 595. *Cùm pro tota pœna Christus abundè satisfecerit, alienum planè est à justitia Dei, pro uno eodemque debito geminam exigere solutionem.* Ioannes Calvinus l. 3. Institut. c. 5. paragr. 6. pag. 175. *Clamandum non modo vocis, sed gutturis ac laterum contentione Purgatorium exitiale Sathanæ esse commentum, quod Christi crucem evacuat, quod contumiliam Dei misericordiæ non ferendam irrogat, &c. Supereſt Purgatorium meram esse eamque horribilem in Christum blasphemiam.* The Confession of faith of the Pretended Reformed of France art, 24, *wee hold Purgatorie to be an Illusion proceeding from the shop of the Divill.*

(*c*) Ioannes Calvinus ubi mox suprà. Thesaurus disputat Sedan. th. 5. de Satisfactionibus tom. 1. pag. 595. *Iejunia, peregrinationes, mulctas pecuniarias sub obtentu Pœnitentiæ, & flagellationis laconicæ δαμοσιγώσεως, Imitamentum vocant opera satisfactoria, his tricis putant Deo satisfieri pro pœna temporali.* Et thesi 16. pag. 597. *Præsto est perfectissima Christi satisfactio, cui adjungere sublasta quadam opera, gerrasque siculas, flagellationem & ciborum distinctionem, tùm incubare solo & cranium habere pro cervicali, & sub interula modo succingi, qui lumbo exulceret, cedit in Christi contumeliam.* Mox: *Sanè hæc ad Lydium Verbi Dei lapidem explorata, tantùm abest ut satisfaciant Deo, ut etiam pœnam mereantur, & ad lancem judicii divini ponderata, immensum quantùm peccata novo pondere pragravent.*

ex nobis nihil poſſumus, eo cooperante, qui nos confortat omnia poſſumus, ita non habet homo undè glorietur : ſed omnis gloriatio noſtra in Chriſto eſt, in quo vivimus, in quo meremur, in quo ſatisfacimus facientes fructus dignos pœnitentia, qui ex illo vim habent, ab illo offeruntur Patri, & per illum acceptantur à Patre.

JESUS-CHRIST for wee, of our ſelves, in as much as of us, can do nothing, but wee can do all with the aſſiſtance of him that ſtrengthneth us, So that man has nothing wherin he may glorifie; but all the ſubiect of our glory is in JESUS-CHRIST, in whom wee live, in whom wee merit, & in whom wee make ſatisfaction, working true fruits of Repentance, which have their force and their meritt from him,

new crimes; that (d) *our doctrine concerning ſatisfaction, is grounded upon this that IESUS-CHRIST has not made ſatisfaction, but for the ſin comitted before baptiſme; & denies the ſufficiency of the ſaviour of the world; that* (e) *the begining of our ſatisfactions proceeds from the cuſtomes of Pagans, & that it is not upheld, but by many Blaſphemies; that* (f) *wee maintaine, that by our ſatisfactions, wee*

(d) Ibidem th. 24. pag. 598. *Nititur hoc dogma illo axiomate, quo vix ulla eſt capitalior Doctrina, Chriſtum morte ſua nos liberaſſe à pœnâ & culpâ peccatorum, quæ antecedunt Baptiſmum; at pro pœnis peccatorum, quæ fiunt poſt Baptiſmum, Chriſtum aut non ſatisfeciſſe, aut ſatisfactionem ejus nobis non imputari.* Ioannes Calvinus l. 3. Inſtitut. c. 5. paragr. 2. pag. 574. *Qui poterat fœdius profanari Chriſti Sanguis, quàm dùm negatur ſufficere ad peccatorum remiſſionem, ad reconciliationem, ad ſatisfactionem, niſi velut areſcentis & exhauſti defectus aliundè ſuppleatur & ſufficiatur.*

(e) Philippus Melancton in reſponſ. ad articulos Bavaricos, ad art. 19. tom. 1. operum fol. 367 *Apparet hos ritus* (ſatisfactionum) *à vetuſtate Ethnica ſumptos fuiſſe: nam apud Ethnicos homicida gerebant ſigna reatus, ut agnoſcerentur ab aliis & vitarentur tamquàm polluti, nec cum eis menſæ & convictus ſocietas eſſet, ut Oreſtes queritur ſe vagatum eſſe, nec receptum ad aliorum menſas.* Ioannes Calvinus l. 3. Inſtitut. c. 5. paragr. 6. pag. 575. *Cum ex multis blaſphemiis Purgatorium conſtructum ſit & novis quotidie fulciatur.*

(f) Theſaurus diſputat. Sedan. th. 9. de ſatisfactionibus, tom. 1. pag. 600. *Hanc compenſationem Pontificii dicunt, fieri ex condigno, id eſt, per æquipollentiam.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tract. Thologic. tom. 1. pag. 61. *Putarunt Papiſtæ ſe poſſe quadam compenſatione ſatisfacere divinæ juſtitiæ, quâ in re planè ac perſpicuè, ſe potius ſtupidos ſimul ac intolerabili arrogantiâ præditos declararunt.*

and which are offer'd by him to the father, & by his intermission they are receaved & approved of the father.

1. Professio Fidei: *Constanter teneo Purgatorium esse, animasque ibi detentas Fidelium suffragiis adjuvari.*

1. I firmly hold, that there is a Purgatorie, and that the souls of the faithfull, which are there detain'd, are helped by the suffrages & prayers of the faithfull.

pay God with an equall value; that (g) *Purgatorie is an invention to get money; that according our Doctrine, the Pope draws tribute from the dead; that* (h) *wee give to Indulgencies the power to Redeem souls from Purgatorie, which wee Refuse to Iesus-Christ; that* (i) *by this Doctrine the Pope deposeth*

(g) Thesaurus disputat. Sedan. th. 26. de Satisfact. tom. 1. pag. 598. *Hoc est certissimum auctarium per quod ipsa mors Pontificii vectigalis est. estque jam ab aliquot saeculis lucrosa haec nundinatio.* Uldaricus Zuinglius in respons. ad Valentinum tom. 1. operum fol. 263. *Impiorum Sacerdotum avaritia, Christi clarissima verba in alienum sensum violenter detorsit, ut Purgatorium suum, quo non alius quaestus illis fuit uberior, possent defendere, quibus in conficta majorum nostrorum miseria, luxus & libidinis suae alimentum, & gaudii latitiaque occasionem, quaerere licuit.* Ioannes Calvinus in Antidoto Conc. Trid. ad can. 30. sess. 6. opuscul. pag. 253. *Nisi forte instar Vaticinii accipi volunt suum de Purgatorio commentum, quod à ventriloquis procedit. Nullum enim est, quod ad refarciendos eorum ventres, aque valeat.* Theodorus Beza in Antithesi Papatus & Christianismi in tract Theolog. tom. 1. pag. 58. *Ignis Purgatorius ad purgandas potius crumenas, quàm animas exstructus est* Thesaurus disputat. Sedanens. tom. 2. pag. 350. th. 4. de commentitiis peccati poenis, &c. *Ad fastum & quaestum excogitatas esse poenas Purgatorii, ad quaestum, siquidem anima hujus ignis terrore perculsa, sacrificulis absorbendas etiam aedes tradiderunt, ut ab hisce cruciatibus immunitatem obtinerent, ideò curam suffragiorum pro defunctis persolvendorum sollicite imperant.* Burnet in his Remarks upon the acts of the last generall Assembly of the Clergie of France: *The Church of Rome has gain'd more by Purgatorie, then Spain has done by the discovery of the new World.*

(h) Thesaurus disputat. Sedanens. th. 22. de Satisfact. humanis tom. 1. pag. 598. *Papalibus Indulgentiis vis tribuitur* (eruendi à flammis Purgatorii) *quae Christo negatur.*

(i) Idem Thesaurus disputat. Sedanens. th. 58. de Satisfact. parte 2. tom. 13

2. Conc. Trid. ſeſſ. 25. in decreto de Purgatorio : *Præcipit S. Synodus Epiſcopis, ut ſanam de Purgatorio Doctrinam à ſanctis Patribus & ſacris Conciliis traditam à Chriſti fidelibus teneri, doceri, & ubique prædicari diligenter ſtudeant.*

1. The holy Councill of Trent gives orders to Bishops, that they may have a particular care, that the faith & beliefe of the faithfull, touching purgatorie, may be Conformable to the holy doctrine which was left unto us by the holy fathers, & by the Councills, & that it may be every where preached unto them & taught after the ſame manner.

God of his throne, and Raiſeth himſelfe above him; that (k) *the Pope ſells Indulgences, & drives a ſhamefull trade on't; that* (l) *wee believe, that the Pope forgives ſins againſt the will of God; & that, the Indulgencies which he grants are efficacious, although God do not approve them; that by* (m) *Indulgences the Pope Binds the grace of JESUS CHRIST to parchment*

pag. 612. *Graviſſimum eſt quod per impium hoc dogma Deus detruditur ſolio, & Papa ſupra Deum extollitur : oportet major ſit Deo, qui liberat hominem neceſſitate parendi Dei mandatis* Peter du Moulin, Miniſter of Charenton, in his Buckler of faith ſect. 89. Edit. of Geneva of the year 1660. pag. 344. *The Pope Would have us believe that he Redeems from Purgatorie; in which he manifeſtly puts himſelfe above God.*

(*k*) Theſaurus diſputat. Sedanenſ. th. 13. de Satisfact. parte 2. tom. 1. pag. 612. *Portenta hæc ſunt* (Indulgentiæ) *& nova dogmata conflata ad incudem avaritiæ. His artibus Religio Chriſtiana vertitur in fœdam caupanationem.* Et antea th. 19 de Satisfact. parte 1. tom. 1. pag. 602. *Ad calcem Bullæ : Datum Romæ; cùm potiùs ſcribendum fuiſſet venditum Romæ.* Andræas Rivetus in Catholico Orthodoxo, ſeu ſumma Controverſ. tractat. 3. quæſt. 13. §. 8. tom. 2. pag. 97. *Quamvis Indulgentiariis vendendi verbum diſplicere videatur, nihil tamen aliud intelligunt per cauſas juſtas, ſine quibus Indulgentia nullius ſunt fructus.* Ibidem vocat eas : *Fictas Indulgentias.*

(*l*) Peter du Moulin in Hyperaſpiſte l. 1. c. 40. pag. 300. Edit Genevenſ. an 1636. *Papa indulget & remittit peccata Deo invito, & hanc Papæ Indulgentiam valere & ratam eſſe, quamquàm Deo, non probante piè credendum eſt. Profecto hi homines ſuis abſolutionibus & Indulgentiis ſe ſuprà Deum efferunt; ſedent enim judices in Dei cauſâ.*

(*m*) Joannes Calvinus Inſtitut. l. 3. c. 5. §. 5. pag. 175. *Porrò ut tales abominationes prætereamus, quis docuit Papam plumbo & membranâ, gratiam Ieſu-Chriſti includere,*

1. Profeſſio Fidei: *Indulgentiarum etiam poteſtatem à Chriſto in Eccleſia relictam fuiſſe.*

2. Conc. Trid. ſeſſ. 25. in Decreto de Indulgentiis. *Atque hujuſmodi poteſtate divinitùs ſibi tradita, antiquiſſimis etiam temporibus Eccleſia uſa fuerit.*

3. Profeſſio Fidei: *Illarumque uſum Chriſtiano populo maximè ſalutarem affirmo.*

1. I hold that the power of Indulgencies, was left by JESUS-CHRIST to the Church.

2. That she has uſed them ſince the primitive times.

3. That there uſe is moſt wholſome to the Chriſtian People.

4. And that according to the deſire of the holy councill, they ought to be granted with moderation, according to the antient & approved Cuſtome in the Church.

4. Conc. Trid. in eodem Decreto de Indulg. *In his tamen concedendis, moderationem juxta veterem & probatam in Eccleſia conſuetudinem adhiberi cupit.*

and lead; that (n) *nothing can be more to the deriſion of the croſs of JESUS-CHRIST, then Indulgences.*

(n) Idem Joannes Calvinus in Epiſtola adverſus Pſeudo Nicodemitas opuſculorum pag. 414. *Quid diplomata illa quorum te gratiam appetere ſimulas? An non edita voce clamant, ut nummis relictis, plenas anathemate, atque omni execratione dignas Indulgentias tibi auferas, &c. atqui eorum latebras ſi excuſſeris, nuſquàm prolixius, quàm illic Chriſtum irriſeri cum ſua cruce reperies.*

ARTICLE VI.

Of the Invocation of Saints, of Relicks, & of Images.

DOCTRINE OF THE CHURCH.

1. Conc. Trid. ſeſſ. 25. Decreto de Invocat. Sanctor. *Sanctos una cum Chriſto regnantes, orationes ſuas pro hominibus Deo offerre bonum atque utile eſſe ſuppliciter eos invocare, & ob beneficia impetranda à Deo per Filium ejus Ieſum Chriſtum,*

THe holy Councill teacheth, that the Saints, who Reigne with JESUS-CHRIST, offer prayers to God for men; that it is a good & profitable thing to invocate them,

CALUMNIES OF THE PRETENDED REFORMED.

THat (a) *the interceſſion of Saints, which wee believe, is not far from Idolatry; That* (b) *all that wee believe therof, is but abuſe & deceit of the Divill; that* (c) *wee are to blame to com-*

(*a*) Joannes Calvinus in antidoto ad articulos ſacræ Facultatis Theologiæ Pariſienſis ad art. 13. opuſculorum pag. 196. *Cultum Sanctis exhibere ſicut ſolet mundus, profana eſt ſuperſtitio, & quæ gentium potius inſaniam redolet, quàm Eccleſia Dei conveniat.* Theſaurus diſputat. Sedanenſ. de Interceſſione Sanctorum parte 2. theſi 40. tom. 2. pag. 572. *Non abeſſe ab Idololatriâ & periculo novos fingendi Deos, Sactorum interceſſionem.* Ibidem theſi 33. de cultu Religioſo pag. 598. *Fruſtrà de nobis conquerentur Pontificii, quod ipſis cultum Idolorum attribuimus* Hieronymus Zanchius operum Theologicor. tom. 4. pag. 504. *Qui invocat animas Sanctorum, qui ex hac vita migrarunt, idololatra eſt, &c.*

(*b*) The Confeſſion of faith of the Pretended Roformed of France, art 24. *wee believe that all that men have Imagined of the interceſſion of ſaints departed, is but abuſe & deceit of the Divill, to make men Wonder from the true forme of prayer.* Ioannes Raynoldus Anglus l. 1. de Eccleſiæ Romanæ Idololatriâ, cap. 1. §. 3. pag. 43. Edit. an. 1598 *Papiſtas in invocatione Sanctorum, Reliquiarum cultu, Imaginum veneratione, manifeſtam impietatem, & idololatriam exercere, queruntur noſtri* (Proteſtantes.)

(*c*) Theſaurus diſputat. Sedanenſ. th. 1. de Superſtitioſo Sanctorum cultu tom. 2. pag. 614. *Tranſimus ad aliud idololatria Pontificiorum caput de adoratione Sanctorum, quâ Ethnicorum heroas & Deo acceptos homines inferiore ac relativo*

Dominum noſtrum, qui ſolus noſter Redemptor & Salvator eſt ad eorum orationes, opem, auxiliumque confugere: illos verò qui negant Sanctos æterna felicitate in cœlo fruentes, invocandos eſſe, aut qui aſſerunt vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam ſingulis orent, invocationem eſſe ido-

& to humbly ſupplicate, & to have recours to their aſſiſtance, for to obteine graces & favours of God by his ſon, who is our onely Redeemer, & our ſaviour; & that thoſe who denie that the Saints, who enioye in heaven an Eternall felicity, are to be invocated;

plaine, of the Proteſtants that atribute unto us the worshiping of Idolls, & the renewing of Paganiſme, becauſe that this is ſuch; that (d) *wee renew the hereſie of the Angeliſts, & that wee ſurpas them by much; that* (e) *wee renew that of the Collyridiens, who adored the virgin; that* (f) *wee Equal her to God & preferr her to*

cultu adorantium ſuperſtitionem renovarunt, Ibidem th. 4. *Renonovatum Ethniciſmum ipſis objicimus*,

(*d*) Andræas Rivetus in Catholico Orthodoxo ſeu ſummâ Controverſ. quæſt. 1. procœmiali de Hæreſibus tom. 1. pag. 32. *Angelici in Angelorum cultu inclinati fuerunt*, &c. *Papiſta omnes, Angelos bonos univerſos colunt Religioſo cultu, & quiſque ſuum Angelum cuſtodem religioſe colit.* Georgius Dounamus libro cui titulus eſt, *Papa Antichriſtus*, l. 3. c. 6. pag. 173. *Angelicorum de colendis Angelis hareſim longe ſuperant.*

(*e*) Andræas Rivetus in Catholico Orthodoxo citata quæſt 1. procœmiali de Hæreſibus tom. 1. pag. 32. *Collyridiani Virginem Mariam colebant & adorabant, qui proterè ab Epiphanio inter hæreticos nominantur, & Idololatra appellantur*, &c. *Papiſta hæc omnia faciunt.*

(*f*) Ioannes Raynoldus l. 1. de Romanę Eccleſiæ Idololatria c. 1. §. 13. pag. 63. *Quemadmodum Deus Rex cœli nuncupatur, ſic Mariam cœli nominant Reginam, nec eodem ſolùm Epithero, quo Iudæi creaturam ornant, præſtantiorem quidem, verumtamen creaturam; ſed etiam honore pari proſequuntur.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tract. Theologicar. tom. 1. pag. 59. *Papiſta abolent Chriſti interceſſionem*, &c. *Mariam invocantes, eam Chriſto ut matrem pupillo anteponunt.* Georgius Dounamus l. 3. cui titulus eſt, *Papa Antichriſtus*, c. 6. pag. 176 *Virginem Dei param tanquàm Deam quandam & reginam cœli adorant, imò pluſquàm Chriſtum ipſum venerantur.* Synopſis purioris Theolog. diſput. 19. theſi 20. de Idololatria pag. 222. *Quam Idololatriam in cultu beatæ Virginis Mariæ ita conduplicant, ut nihil ſive in verbis, ſive in factis Deo proprium relinquant; imò ſuprà Chriſtum Deum in æternum benedictum*

latriam, vel pugnare cum verbo Dei, adversarique honori unius mediatoris Dei & hominum Iesu Christi, vel stultum esse in cœlo regnantibus, voce vel mente suplicare, impiè sentire. Sanctorum quoque Martyrum &

or who hold, that the Saints do not pray to God for men; or that 'tis Idolatry to invocate them, to the end that they should pray even for every one of us in particular; or that it is a thing which is contrary to the word of God,

JESUS-CHRIST; that in the prayers which wee make unto her, wee treat her as JESUS-CHRIST; & that wee say no more to her then to JESUS-CHRIST, saint virgin pray for us; that in all the litanies & prose where wee pray to the Saints, wee

evechant. Peter du Moulin in his novelty of papisme l. 3 Controvers. 1. c. 12. pag. 544. of the Edition of Sedan. of 1627. *The severall offices which wee give to the saints bears Witness &c, in the Litanies they say saint Peter pray for us; but to the virgin Mary, they do not say saint virgin pray for us, no more then to Iesus-Christ.* Joannes Calvinus Institut. l. 3. c. 20. §. 21. pag. 233. *In iis omnibus Litaniis, Hymnis & Prosis, ubis, Sanctis mortuis, nihil non honoris defertur, nulla fit Christi mentio ubicumque Papismus viget.* Idem Calvinus ibid. paulo antè: *Nimii stuporis fuit, nè dicam insania, nobis per ipsos (Sanctos) accessum (ad Deum) sic velle moliri, ut ab illo (Christo) abducere-mur sine quo nec eis aditus ullus patet. Id autem aliquot saculis factitatum, quis neget, hodièque ubicumque Papismus viget factitari? ad conciliandam Dei benevolentiam eorum merita subindè obtrudantur, atque ut plurimum Christo paterito, per eorum nomina Deus obsecratur, &c. Quâ primum perplexitate Christum inhonorant & solius mediatoris titulo spoliant,* Idem Joannes Calvinus sermone 14. in 1 Epist. ad Timotheum. Of the Edition of Geneva of the year 1561. pag. 72. *The Papists have not forged Patrons & advocats according to the Doctrine of the scriptures, but they have made them as if Iesus-Christ, Were nothing at all &c. wee see as if Iesus-Christ, were quite debarr'd or excluded by them, & that they atribute nothing whatever unto him, if they had said: & also wee pray the saints of heaven, because they are members of the Church as I would pray this man, or that man so I do the saints of heaven, if the Papists had spoke after this maner there had been some modesty in them; but when they imagin their Patrons to the height of heaven, it is to deprive Iesus-Christ of his Office. therfore 'tis an execrable blasphemie,* Idem Calvinus comment. In Epist. 1. Ioan. cap. 2. v. 1. operum ult. Edit. Amstelodam. pag. 54. *Christum esse avocatum hodie fatentur unum quidem esse ex multis; sed non solum. Qui inter Papistas paulò plus habent verecundiæ non negant Christum eminere; sed posteà ingentem comitum turbam illi associant, &c. Dubium itaque non est, quin totidem Christo Idola opponant Papistæ, quot sibi patronos comminiscuntur.*

Dominum noſtrum, qui ſolus noſter Redemptor & Salvator eſt ad eorum orationes, opem, auxiliumque confugere: illos verò qui negant Sanctos aterna felicitate in cœlo fruentes, invocandos eſſe, aut qui aſſerunt vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam ſingulis orent, invocationem eſſe ido-

& to humbly ſupplicate, & to have recours to their aſſiſtance, for to obteine graces & favours of God by his ſon, who is our onely Redeemer, & our ſaviour; & that thoſe who denie that the Saints, who enioye in heaven an Eternall felicity, are to be invocated;

plaine, of the Proteſtants that atribute unto us the worshiping of Idolls, & the renewing of Paganiſme, becauſe that this is ſuch; that (d) *wee renew the hereſie of the Angeliſts, & that wee ſurpas them by much; that* (e) *wee renew that of the Collyridiens, who adored the virgin; that* (f) *wee Equal her to God & preferr her to*

cultu adorantium ſuperſtitionem renovarunt, Ibidem th. 4, *Renonovatum Ethniciſmum ipſis objicimus*,

(*d*) Andræas Rivetus in Catholico Orthodoxo ſeu ſummâ Controverſ. quæſt. 1. proœmiali de Hæreſibus tom. 1. pag. 32. *Angelici in Angelorum cultu inclinati fuerunt*, &c. *Papiſtæ omnes, Angelos bonos univerſos colunt Religioſo cultu, & quiſque ſuum Angelum cuſtodem religioſe colit.* Georgius Dounamus libro cui titulus eſt, *Papa Antichriſtus*, l. 3. c. 6. pag. 173. *Angelicorum de colendis Angelis hareſim longe ſuperant.*

(*e*) Andræas Rivetus in Catholico Orthodoxo citata quæſt 1. proœmiali de Hæreſibus tom. 1. pag. 32. *Collyridiani Virginem Mariam colebant & adorabant, qui proterè ab Epiphanio inter hæreticos nominantur, & Idololatræ appellantur*, &c. *Papiſtæ hæc omnia faciunt.*

(*f*) Ioannes Raynoldus l. 1. de Romanę Eccleſiæ Idololatria c. 1. §. 13. pag. 63. *Quemadmodum Deus Rex cœli nuncupatur, ſic Mariam cœli nominant Reginam, nec eodem ſolùm Epithero, quo Iudæi creaturam ornant, præſtantiorem quidem, verumtamen creaturam; ſed etiam honore pari proſequuntur.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tract. Theologicar. tom. 1. pag. 59. *Papiſtæ abolent Chriſti interceſſionem*, &c. *Mariam invocantes, eam Chriſto ut matrem pupillo anteponunt.* Georgius Dounamus l. 3. cui titulus eſt, *Papa Antichriſtus*, c. 6. pag. 176 *Virginem Dei param tanquàm Deam quandam & reginam cœli adorant, imò pluſquàm Chriſtum ipſum venerantur.* Synopſis purioris Theolog. diſput. 19. theſi 20. de Idololatria pag. 222. *Quam Idolatriam in cultu beatæ Virginis Mariæ ita conduplicant, ut nihil ſive in verbis, ſive in factis Deo proprium relinquant; imò ſuprà Chriſtum Deum in æternum benedictum*

latriam, vel pugnare cum verbo Dei, adverſarique honori unius mediatoris Dei & hominum Ieſu Chriſti, vel ſtultum eſſe in cœlo regnantibus, voce vel mente ſuplicare, impiè ſentire. Sanctorum quoque Martyrum &

or who hold, that the Saints do not pray to God for men; or that 'tis Idolatry to invocate them, to the end that they should pray even for every one of us in particular; or that it is a thing which is contrary to the word of God,

JESUS-CHRIST; that in the prayers which wee make unto her, wee treat her as JESUS-CHRIST; & that wee ſay no more to her then to JESUS-CHRIST, ſaint virgin pray for us; that in all the litanies & proſe where wee pray to the Saints, wee

evechant. Peter du Moulin in his novelty of papiſme l. 3 Controverſ. 1. c. 12. pag. 544. of the Edition of Sedan. of 1627. *The ſeverall offices which wee give to the ſaints bears Witneſs &c. in the Litanies they ſay ſaint Peter pray for us; but to the virgin Mary, they do not ſay ſaint virgin pray for us, no more then to Ieſus-Chriſt.* Joannes Calvinus Inſtitut. l. 3. c. 20. §. 21. pag. 233. *In iis omnibus Litaniis, Hymnis & Proſis, ubis, Sanctis mortuis, nihil non honoris defertur, nulla fit Chriſti mentio ubicumque Papiſmus viget.* Idem Calvinus ibid. paulo antè: *Nimii ſtuporis fuit, nè dicam inſaniæ, nobis per ipſos (Sanctos) acceſſum (ad Deum) ſic velle moliri, ut ab illo (Chriſto) abducere-mur ſine quo nec eis aditus ullus patet. Id autem aliquot ſæculis factitatum, quis neget, hodièque ubicumque Papiſmus viget factitari? ad conciliandam Dei benevolentiam eorum merita ſubindè obtruduntur, atque ut plurimum Chriſto paterito, per eorum nomina Deus obſecratur, &c. Quâ primum perplexitate Chriſtum inhonorant & ſolius mediatoris titulo ſpoliant,* Idem Joannes Calvinus ſermone 14. in 1 Epiſt. ad Timotheum. Of the Edition of Geneva of the year 1561. pag. 72. *The Papiſts have not forged Patrons & advocats according to the Doctrine of the ſcriptures, but they have made them as if Ieſus-Chriſt, Were nothing at all &c. wee ſee as if Ieſus-Chriſt, were quite debarr'd or excluded by them, & that they atribute nothing whatever unto him, if they had ſaid: & alſo wee pray the ſaints of heaven, becauſe they are members of the Church as I would pray this man, or that man ſo I do the ſaints of heaven, if the Papiſts had ſpoke after this maner there had been ſome modeſty in them, but when they imagin their Patrons to the height of heaven, it is to deprive Ieſus-Chriſt of his Office. therfore 'tis an execrable blaſphemie,* Idem Calvinus comment. In Epiſt. 1. Ioan. cap. 2. v. 1. operum ult. Edit. Amſtelodam. pag. 54. *Chriſtum eſſe avocatum hodie fatentur unum quidem eſſe ex multis; ſed non ſolum. Qui inter Papiſtas paulò plus habent verecundiæ non negant Chriſtum eminere; ſed poſteà ingentem comitum turbam illi aſſociant, &c. Dubium itaque non eſt, quin totidem Chriſto Idola opponant Papiſtæ, quot ſibi patronos comminiſcuntur.*

aliorum etiam cum Christo viventium ſancta corpora, qua viva membra fuerunt Chriſti, & templum Spiritus ſancti ab ipſo ad æternam vitam ſuſcitanda, & glorificanda à fidelibus veneranda eſſe.

& that 'tis againſt the honnour due to JESUS-CHRIST, alone & only Mediator betweenGod & Men; or even that 'tis a miere folly to pray by word, or thought to the Saints who Reign in heaven, have oppinions contrarie to true piety.

1. Profeſſio Fidei: *Similiter Sanctos unà*

1. That the faithfull ought likewiſe to bear

make no mention of JESUS-CHRIST; that when wee have recours to the Saints as to our Patrons, it is to deprive JESUS-CHRIST of his office of Mediator, and that they are ſo many Idolls, which wee ſet up againſt him; that (g) *wee believe that one muſt honour the Saints, their Relicks, & Images, with a Religious worſhip, of the ſame nature, however leſs, then that which*

(g) Theſaurus diſputat. Sedanenſ. theſi. 6. de cultu unius Dei tom. 1. pag. 256, *Vni Deo cultus Religioſus tribuendus eſt, hujuſque honoris portio nel minima ad creaturam transferri, aut cum ea communicari, ſine nefario ſcelere non poteſt. ſive alius pro vero Deo colatur; ſive cultus inferior aut ſubordinatus creaturæ tribuatur, ſive Deus colatur in imagine, aut cum imagine & per Imaginem; hæc enim omnia lege Dei caventur & communi Idololatriæ nomine cenſentur*, &c. Idid. pag. 280. th. 27. de Imaginibus: *Adoratio Imaginum, quæ frequentatur in Eccleſia Romana, planè Religioſa eſt*, &c. *Nec id diſſitentur Pontificii, quippe qui volunt per Imagines Deum coli mediatè, & in Imaginibus coli Sanctos & in Sanctis Deum. Pag* 283. *Profectò non minori ſcelere Sancti adorantur, quàm aliæ creaturæ.* Et theſi 1. de ſuperſtitioſo Sanctorum cultu tom. 2. pag. 614. *Tranſimus ad aliud Idololatriæ Pontificiorum caput, quâ Ethnicorum heroas & Deo acceptos homines inferiore & relativo cultu adorantium ſuperſtitionem renovarunt*, &c. Daniel Chamierus Delphinas in Epiſt. ad Petrum Cottonum Epiſt, Ieſuiticarum parte 1. Edit. Genevenſis anni 1599. pag. 150. *Demonſtrandum eſt tibi, vel non admitti Idololatriam, cum creaturis tribuitur honos religioſus, vel Sanctos & Imagines non eſſe creaturas; vel denique vos Sanctis & Imaginibus non tribuere cultum religioſum.* Et mox: *Multa dixiſti diſtinguens ea tria honorum* (latriæ, duliæ & hyperduliæ) *capitâ non ex ipſa eorum interna aliqua differentia; ſed tantum de vario gradu earum, quibus is honos defertur.*

cum Chriſto regnantes venerandos, atque invocandos eſſe, eoſque orationes Deo pro nobis offerre; atque eorum reliquias eſſe venerandas.

Reſpect to the bodys of holy Martyrs, & of other Saints who live with JESUS-CHRIST; thoſe bodys haveing been heartofore liveing members of JESUS-CHRIST, & the temple of the holy Ghoſt, & will one day Reſuſſitate to Eternall life.

1. Idem Conc. Trident. Ibid. *Imagines porrò Chriſti, Deiparæ Virginis, & aliorum Sanctorum in Templis præſertim, ha-*

1. That wee ought to have and Retaine principally in churches, the Images of JESUS-CHRIST,

wee give vnto God; that (h) *wee take away the quality of Mediator from JESUS-CHRIST, to give it to the Saints; that one cannot* (i) *have Relicks without Idolatrie; that* (k) *it is the comõn beliefe of the Church of Rome, that one muſt adore them; that* (l) *this Church is perſuaded even to madneſs to defend & hold for the Images of God; that* (m) *she propoſes a people of ſtone, to be adored by a liveing people: that* (n) *she maketh profeſſion of*

(h) Theſaurus diſputat. Sedanenſ. theſi 1. de cultu Religioſo. tom. 2. pag. 587. *Pontificios honorem ſoli Chriſto debitum Sanctis, quos mediatores conſtituunt, deferre.*

(i) Ioannes Calvinus in admonitione de reliquis opuſcul. pag. 203. Fieri nullomodò poteſt, quin inde ad Idololatriam homines paulatim declinent, neque enim reliquias intuerī, aut attrectare poſſunt, ſine veneratione, in quâ nullus tenetur modus, quin potiùs honor Chriſto debitus illis tribuatur. Itaque ut paucis dicam reliquiarum deſiderium numquàm ſupreſtitione caret, imò quod deterius eſt mater eſt Idololatriæ.

(k) Theſaurus diſputat. Sedanenſ. in theſi de Reliquiis Sanctorum parte 1. th. 2. tom. 1. pag. 394. *Adorandas eſſe reliquias Sanctorum ſummo conſenſu creditur in Eccleſia Romanâ.*

(l) Ibidem pag. 267. th. 24. de Imaginibus & Idolis; *Prima controverſia eſt de Imaginibus De, circa quas Eccleſia Romana ſuprà fidem inſanit.*

(m) Ibidem pag. 275. th. 2. Circa Imagines Sanctorum Eccleſia Romana ſupra fidem inſanit, quarum in Templis tanta eſt multitudo, ut poſſit alter populus lapideus appellari, qui populus inanimis colitur à populo animato.

(n) Ibidem th. 27. pag. 280. *Adoratio Imaginum, quæ frequentatur in Eccleſiâ Romanâ planè religioſa eſt, &c. nec id diſſitentur Pontificii.*

bendas & retinendas, eiſque debitum honorem & reverentiam impertiendam, non quod credatur ineſſe aliqua in iis divinitas vel virtus propter quam ſint colenda, vel quod ab eis ſit aliquid petendum, vel quod fiducia in imaginibus ſit fidenda, veluti olim fiebat à gentibus, quæ in Idolis ſpem ſuam collocabant, ſed quoniam honos qui eis exhibetur, refertur ad prototypa,

the virgin Mother of God, & of other ſaints, & that the honnour and venerations is to be given, which is due unto them; not that wee believe, that there is in them any divinity, or any virtue, for which wee ought to give this worship, or that wee should aske any thing of them, or put any truſt in them, as the Pagans did who put their hopes in their Idolls; but

of adoreing Images with à Religious worship; that (o) *wee believe that à Celeſtiall virtue Remains in them, that* (p) *wee Renew all the hereſies of the Carpocratiens, Baſilidiens, ſtaurolatres & others, who kept & adored Images; that* (q) *according to the ſecond Councill of Nice, it is a greater Crime not to adore Images, then to deny that Jeſus-Chriſt dyed for us; that by an Idolatrie*

(o) Ibid. th. 5. pag. 276. *Quibus Imaginibus credi ineſſe vim aliquam & ſanctitatem, quaſi virtus aliqua cœleſtis in eis nidularetur, hinc liquet quod plebs veſtes ſuas precatorias affricat pedibus Imaginum, ut ſint ſanctiores, ſtatuis fingit oſcula, cereos accendit.*

(p) Andræas Rivetus in Catholic. orthodoxo quæſt. 1. Proœmiali de hæreſib. tom. 1. pag. 32. Georgius Dounamus in lib. cui titulus eſt: Papa Antichriſtus l. 3. c. 6. pag. 174. Cum Antropomorphytis, Deo humanam formam affingunt, cùm eum in figura hominis pingunt. &c. pag. 175. cum Armenis illis qui Chazinzarii; vel Stavrolatræ dicti ſunt, crucem adorant, ipſoque λατρείας cultu proſequuntur, &c. cum Baſilidianis uttunur Imaginibus, &c. cum Carpocratianis, Imagines Ieſu & aliorum colunt adorando, pag. 176. cum Chriſtiano-Cathegoris, Imagines Chriſti, beatæ Mariæ Virginis, Angelorum & Sanctorum divino honore proſequuntur, pag. 178. Cum Iacobitis & Armenis. Imagines Patris & Spiritus Sancti effingunt, nec fabricant ſolùm Imagines, ſed adorant & colunt; quâ in re cum craſſiſſimis quibuſque Idololatris, non apud Iudæos modo; ſed etiam apud Gentes conferendi.

(q) Theſaurus diſputat. Sedanenſ. th. 14. de Idololatria parte 3. tom. 1. pag. 285. *Si his* (Nicenę ſecundę Synodi Patribus) *creditur, gravius eſt crimen non colere Imagines, quàm negare, Chriſtum eſſe pro nobis mortuum.*

Profeſſio Fidei: *Firmiſſimè aſſero Imagines Chriſti ac Deiparæ ſemper Virginis, necnon aliorum Sanctorum habendas & retinendas eſſe, atque eis debitum honorem ac reverentiam impertiendam.*

becauſe that the honour which is done unto them is Referr'd to the originals, whom they Repreſent.

truly Pagan, (r) wee propound to the people the worship of Jupiter, Mercure, Minerva, Mars, Perſes, Atlas, Venus, Neptune, Thetis, Eſculapes, Vulcain, & the Reſt of the heathen Gods; even minos & Rhadamante.

(r) Daniel Chamierus in Epiſt. ad Gautierum Jeſuitam Epiſtolar. Jeſuitic. parte 2. edit. Genevenſis anni 1601. pag. 137. *Cur non abſcedis ab illo omnium errorum craſſiſsimo errore, quem ut defſendas, nulla ſuppetunt argumenta, idololatriam dico quâ nullum invenit unquam Diabolus venenum nocentius in orbem, nec ullam unquam tetriorem ea, quæ apud vos viget, nominibus tantùm diſtante ab Ethnicâ, paulumque deflectente ad Chriſtianiſmum; ſed reapſe Ioves exhibente, & Mercurios & Minervas, & Martes & Perſeos, & Atlantes & Veneres, & Neptunos & Thetydas, & Eſculapios & Vulcanos, & reliqua omnia Gentium numina, Minoas etiam & Rhadamentos.* Ericus Rhonæus in libro cui titulus: *Idea Antichriſti reformandi* parte 2. l. 1. c. 12. *Non poteſt diſcrimen aliquod inveniri cultus Ethnici & Papiſtici, ad ſtatuas, niſi quod nomina & titulos tantùm mutarunt, hic Iehova, illic Iupiter, hîc Maria, illîc Diana; hic Catharina, illic Minerva; hîc Paulus, illîc Mercurius.* Daniel Chamierus in Epiſt. ad Petrum Cottonum Epiſt. Jeſuiticar. parte 1. pag. 46. *Quæ enim quæſo illa eſt Catharina, niſi Idolum fictum ad inſtar Ethnicæ Pallados?* &c. *Quis poſsit negare Chriſtophorum portentum eſſe? Quis Georgium, Papiſticum Perſea.* Theſaurus diſputat. Sedanenſ. theſi 24. de Sanctis & eorum cultu parte. 1. tom. 1. pag. 340. *Sancta Margareta in Eccleſia Romana Iunonis Lucinæ locum invaſit.* Ibid. th. 25. *Chriſtophorus gygas clavam tenens ad imitationem Herculis Chriſtum dorſo bajulans, & in trajectione rapidi fluminis clavâ prætentans viam* th. 26. pag. 341. *de S Georgio Angliæ ſub Papatu Patrono, mira ſunt, quæ narrantur; nulla Idololatria evidentior, nullum figmentum audacius, immò nec nequius.*

ARTICLE VII.

Of the Superiority of the Roman Church & of obedience to the Pope.

1 Profeſſio Fidei: *Sanctam Catholicam, & Apoſtolicam Romanam Eccleſiam, omnium Eccleſiarum Matrem & Magiſtram agnoſco, Romanoque Pontifici, Beati Petri Apoſtolorum Principis ſucceſſori, ac Ieſu Chriſti Vicario, veram obedientiam ſpondeo ac juro.*

DOCTRINE OF THE CHURCH.

I. Acknowledge the holy Catholick and Apoſtolick Roman Church, mother & miſtriſs of all other Churches; and I promiſs & swear true obedience to the Roman Bishop, vicar on Earth

CALUMNIES OF THE PRETENDED REFORMED.

THat [a] *wee Raiſe the Church of Rome aboue the holy Scriptures; that* (b) *the authority of the ſcripture according to us is grounded upon the Pope; that* (c) *wee give power to the Pope, to Change the Comandements*

(*a*) Theſaurus diſputat. Sedan. th. 13. de ſummo Controverſ. Judice tom. 1. pag. 384. *Eccleſia eſt ſupra Scripturam.*

(*b*) Peter du Moulin in Hyperaſpiſte l. 2. c. 12. pag. 384. *Si ut volunt adverſarii; ſacra Scriptura authoritas nititur & fundatur authoritate Eccleſiæ; hujus autem Eccleſiæ authoritas fundatur in ſucceſſione Papæ in Petri Primatum, quæ non eſt Iuris divini; ſed humani, nonne inde ſequitur Scripturam ſacram non eſſe juris divini. & fundari in humana authoritate, & ad humanas conjecturas & opiniones redigi, quæ via compendioſiſſima eſt ad Atheiſmum.*

(*c*) Theſaurus diſput. Sedanenſ. tom. 1. pag. 622. th. 58. de ſatisfactionibus: *Præcipui quique adverſariorum prætendunt, & ſummo conſenſu affirmant Papam poſſe refringere Dei mandata & diſpenſare contra Apoſtolum & in Evangelio.* Peter du Moulin in his novelty of Papiſme, l. 1. c. 59. pag. 245. at the title of the Chapter: *The popes have placed their canons above the canonique Scriptures.* The ſame author in his leter for anſwer to that of Balzac: *That's well for the Roman Church, in which the Pope doth boaſt of haveing power to change, that which God has comanded by his word.*

Conc. Trident. seſſ. 25. de Reformat. cap. 2. *præcipit ſancta Synodus, Patriarchis, Primatibus, Archiepiſcopis, & Epiſcopis, & omnibus aliis, &c. ut veram obedientiam Summo Romano Pontifici ſpondeant & profiteantur.* Et in ead seſſ. decreto de ciborum delectu: *Sancta Romana Eccleſia omnium Eccleſiarum Mater & Magiſtra ſtatuit, &c.*

of JESUS-CHRIST, ſucceſſor of Saint Peter, Prince of the Apoſtles.

of God, to diſpence with the Goſpell, & againſt the Apoſtle, that (d) *the Pope is an Idoll, & that wee are Idolaters for obeying him as wee do; that* (e) *wee adore him with the adoration of latrie which is due onely to God, caleing him God & divine Majeſtie, that* (f) *the Pope has built a new Goſpell in the place of the old; that* (g) *he is Antichriſt, & that Mahomet & he*

(d) Andræas Rivetus in Catholico Orthodoxo, ſeu ſummâ Controverſiar. tract. 2. quæſt 34 §. 2. tom. 1. pag 351. *Papa Papiſtarum eſt Idolum.* Petrus Martyr, Locor. Com. claſſ. 2. c. 4. §. 2. pag. 190. *Papiſtæ Idololatriam committunt, cùm ita ſe ad Papæ pedes abjiciunt, ut ſe velle ei ſubjici teſtentur, tamquàm unico Chriſti Vicario in terris.* Vide Hieronymum Zanchium oper. Theologicor. tom 4. pag. 505. Daillé in his Reply to Adam & Cottyby par 2. ch. 6. pag. 46. *you ſay wee are guilty of Calumnie, for haveing qalified the honnours which the Roman Church gives the Pope with the name of Adoration &c. but our Innocence is ſo Clear, &c.*

(e) The national Synode of the pretended Reformed held at Gap in 1603. *Since the Biſhop of Rome is aſpired to name himſelfe God, he would be adored, & all power in heaven & Earth atributed unto him*, &c. Theſaurus diſput. Sedanenſ theſi 58. de ſatisfact. parte. 2. tom. 1. pag. 622. *Papa adoratur adoratione religioſa, & paſſim in ſcriptis Theologorum Romanenſium, Deus & majeſtas divina appellatur.*

(f) Peter du Moulin in Hyperaſpiſte l. 1. c. 34. pag. 267. *Pontifex Romanus pro ſuâ ſapientiâ procudit novum Evangelium longè præſtantius & ad rem faciendam accommodatius veteri illo Apoſtolorum Evangelio, quod in Eccleſia Romana pridem exolevit.*

(g) Joannes Calvinus inſtitut. l. 4. c. 2. §. 12. pag. 281. *Antichriſtum in Tem-*

are the Gog & the Magog Cheife Enemies of JESUS-CHRIST, of whom it is ſpoken in the Scripture; that to have (h) *comunion with him, is to aſſociate with Belial, & that in a Republick well polish'd, they ought not to ſuffer thoſe who profeſs obedience to the Pope; that* (i) *wee give him the power to Inſtitute Sacraments at his pleaſure; that* (k) *to leave no doubt of his being Antichriſt, he has invaded & vſurped all the Rights of JESUS-CHRIST; that of Propheſie, by ſubſtituteing a new word not written in the place of the Goſpell; that of the Preiſthood by introduceing a new ſacrifice, & interceſſors with God beſides JESUS-CHRIST; that of the Royalty, by atributeing to him, the domination of Conſciences, & the power to Comand over the liveing & the dead, that* (l) *not onely the life of the Pope, but alſo his Doctrine, & the titles of honnour which he atributes to himſelfe, makes it clear, that he is the Enemie of JESUS-CHRIST, & that he believes in JESUS-CHRIST no more then Epicure did in God when he denied his Providence; that* (m) *Papiſme is a Religion compoſed of Paganiſme & Judaiſme, mixt toge ther by an adulterated Alliance; that* (n) *Papiſme is moſt Juſtly compared to a great ſea, becauſe it comprehends almoſt all ſorts of hereſies that ever was, as the ſea Doth the Rivers; that Papiſme is as far from Chriſtianiſme, as* (o) *black is from white; that* (p) *in the Church of Rome every thing is ſold, God himſelfe, & the Remiſſion of ſinns; finally, that* (q) *'tis impoſſible to invent a Doctrine more Impure & more Corrupted, then that of the Church.*

plo Dei ſeſſurum prædixerunt Daniel & Paulus; illius ſcelerati & abominandi regni ducem & Anteſignanum apud nos facimus Romanum Pontificem. Et cap. 7. §. 25. pag. 305. *Videmur nonnullis, nimis maledicè petulantes, cum Romanum Pontificem vocamus Antichriſtum. The Nationall Synode of the Pretended Reformed held at Gap in 1603. wee believe that the Pope is properly the Antichriſt* &c. Guilielmus Ameſius Theologiæ Doctor in Academia Frankerana in libro cui titulus eſt *Bellarminus enervatus* tom. 1. cap. 4. pag. 172. Edit. Amſtelodamenſis ann. 1630. *Quæſtio eſt, an Pontifex Romanus ſit Antichriſtus ille de quo Apoſtoli præmonuerunt: Pontificii negant, nos affirmamus.* Theſaurus diſput. Sedanenſ. tom. 2. pag. 586. *Ejuſmodi Pontifex non eſt Vicarius Chriſti, aut Eccleſiæ caput; ſed cauda* Eſ. 9. v. 14. *Hoc eſt Propheta mendatium loquens & Antichriſtus.* Franciſcus Burmannus in Synopſi Theolog. l. 8 c. 18 §. 10, pag. 575. tom. 2. Georgius Dounamus in l. cui titulus: *Papa Antichriſtus:* Ericus Rhonæus in l. cui titulus *de idea Antichriſti raformandi* Du Pleſis Mornay in his Miſtery of Iniquity. Charles Drelincour Miniſter of Charenton in his book of the triumph of the Church

upon

upon the Croſſ pag. 19. of the 2. Edition of Geneva 1630. *Almoſt at the ſame time that the Pope began to lift up his hornes in the Weſt, Mahomet got up in the eaſt; Theſe Capitall Enemies of Ieſus-Chriſt, Gog & Magog.*

(*h*) Georgius Dounamus in fine prædicti libri *de Papâ Antichriſto*, pag. 651. & 652. *Deducitur neceſſariâ conſequentiâ, omnem cum Papa tanquàm cum Capite, Romanaque ſede Communionem illicitam eſſe; quæ enim Communio Chriſto cum Belial, hoc eſt Antichriſto &c. 4. in Chriſtiana Republica benè conſtituta, non eſſe tolerandos Antichriſti Emiſſarios, Sacerdotes, Ieſuitas &c. 5. non eſſe ferendam Papiſmi, hoc eſt Antichriſtianiſmi profeßionem.*

(*i*) Francis Bourgoing; Miniſter of Geneva. l. 2. of his Eccleſiaſtick Hiſtorie cap. 5. tom. 1. pag. 229. of the Edition of 1560. *The Pope Inſtitutes & ordains Sacraments at his pleaſure he corrupts thoſe inſtituted by Ieſus-Chriſt, even wholy, aboliſheth them, and in their places, he ſubſtitutes Sacriledges, which he himſelfe forged.*

(*k*) Franciſcus Burmanus in Synopſi Theologica l. 8, c. 18 §. 10. tom. 2. pag. 576. *Vt autem verum & indubitatum Antichriſtum ſe proderet, omnia Chriſti munera invaſit; Propheticum puta per ſubſtitutionem novi verbi* αγράφου; *Sacerdotale per introductionem novi ſacrificii & interceſſorum præter Chriſtum; Regium per dominium in conſcientias, & imperium in vivos, non ſolum; ſed & mortuos.*

(*l*) Andræas Rivetus in Catholico ortodoxo ſeu ſummâ Controverſ. tract. 2. q. 5. §. 7. tom. 1. pag. 326 *Non ſolum vita, ſed etiam doctrina conſequens, titulique à Papa uſurpati, ſatis oſtendunt ipſum eſſe Chriſti hoſtem, Chriſtumque negare, ut Epicurus providentiam deſtruens, Deum negabat. Hoc à nobis demonſtratum fuit.*

(*m*) Franciſcus Burmanus l. 8. c. 18. §, 9. tom. 2. pag. 575. *Papiſmus ex Iudaiſmo & Ethniciſmo conflatus, & utrumque nefario Religionis adulterio cum Chriſtianiſimo commiſcens. Ab Ethnicis enim ritus, idololatriam, & ſuperſtitionem; à Iudais ritus quoque & pedagogiam veteris teſtamenti mutuantes Pontifices, utramque Chriſtiano nomine & habitu tinxerunt & circumveſtierunt, quas tres Religiones Hierarchia vinculo colligatas exhibet Papiſmus*

(n) Andræas Rivetus in Catholico ortodoxo ſeu ſumma Controverſ. q. 1. Procœmiali de Hæreſibus tom. 1 pag. 42. *Liquet appoſitiſſime quoſdam Papiſmum comparaſſe mari mango, in quod quemadmodum flumina omnia & rivi decidunt pleno alveo; ſic etiam plurimæ & pene omnes variorum temporum, locorum & perſonarum hæreſes in hunc errorum abyſſum fluunt, & impuris ejus undis miſcentur.*

(o) Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tractat. theologic. tom. 1. pag. 56. *Hoc affirmo, atque utinam non poſſem tamjuſtis de cauſi affirmare, album nigro non magis repugnare, quàm Papiſmum Chriſtianiſmo.*

(p) Peter du Moulin in his letter for anſwer to that of Balzac: *From thence it comes that all things are ſold in the Church of Rome, even God himſelfe & the Remiſſion of ſins.*

(q) Idem Theodorus Beza loco mox laudato: *jugulum cauſæ peto, doctrinam illorum nimirum, quâ nihil impurius & corruptius, ne fingi quidem poſſe affirmo.*

Read & approved in the General Aſſembly of the Clergie of France held at Saint Germains in Laye, by permiſſion of the King, on wedneſday the 11th of July & ſigned on ſaturday the 14th of ſame Month 1685. By the Clergie before named from pag. 14. to. pag. 16.

THE

THE EDICT OF THE KING,

Which defends the Miniſters & all others of the P. R. R. to Preach, or compoſe books, ſtuff'd with lies and Calumnies againſt the Doctrine of the Church, nor to make uſe of termes tending to Calumnie, by imputeing Doctrines to Catholicks, which they condemn &c.

LOUIS BY THE GRACE OF GOD, OF FRANCE AND NAVARRE KING; To all preſent & to come, GREETING. The deputed of the Clergie of our kingdome by our permiſion aſſembled at our Citty of Saint Germains in Laye, haveing Repreſented unto us, that amongſt other means, of which the Miniſters of the P. R. R. do make uſe, to hinder the converſion of divers of our ſubjects who make profeſſion of that Religion, there is none ſucceeds with ſo much ſucceſs as that of giveing by impoſtures a falſe Idea of the Catholick Religion to the people; & haveing humbly pray'd us at the ſame time to prevent the continuation of ſo great an Evill, by ſuch means as wee ſhould thinck moſt convenient; wee have Examin'd the errors which the Miniſters & others of the P. R. R. do impute to the Catholick Religion in their ſermons & books. Which they compoſe, & as nothing ſo much wounds the Reſpect, with which our Edicts oblidges them to ſpeak of the Catholick Religion, as to accuſe our Church of profeſſing a Doctrine

ctrine which she Condemns, & that it is not juſt to ſuffer that their Calumnies should infuſe into our ſubjects à horrour of the truth, which they could not but love & follow if they were not deprived of the knowledge therof by ſuch deceitfull means; & haveing otherwiſe conſider'd, that it ought to ſuffice the Miniſters of à Religion onely tollerated in our kingdome by the Edicts of the kings our predeceſſors & by our one, to teach their doctrine, without fomenting Callumnies againſt the true Religion of which wee make profeſſion, & from which their predeceſſors did in the laſt age unhappily ſeperate: wee therfore have thought it neceſſarie to put à ſtop to the courſe of ſuch à liberty, which has produced ſuch dreadfull Effects. MAKEING KNOWNE, that for theſe and other cauſes us therunto moveing, & of our Certaine knowledge, full power & Royall authority, wee have by this preſent Edict defended & do hearby defend all Miniſters & others of what quality or Condition ſoever they be, profeſſing the Pretended Reformed Religion, to Preach or compoſe any books againſt the faith & Doctrine of the holy Catholick, Apoſtolick & Roman Religion; or to ſupply themſelves with Injurious termes tending to Callumnie, by imputeing Doctrines to Catholicks which they condemn, or to ſpeak directly or indirectly without Reſpect in any maner whatever of the Catholick Religion. Wee enjoyne the Miniſters to teach in their ſermons only the Doctrine of the pretended Reformed Religion, & the rules of Morality, without touching any thing elſe. Wee further forbid the Miniſters, & all others our ſubjects who make profeſſion of the ſaid P. R. R. to cauſe to be printed any book or books concerning Religion, except ſuch as conteine their profeſſion of faith their prayers & the ordinarie rules of their diſcipline, & to all Printers & book ſellers to print or ſell them: wee will, that all ſuch books as have been made to this houre againſt the Catholick Religion by thoſe of the P. R. R. be ſuppreſt, wee forbid all printers to print them & all ſtationers to ſell them for the future. Wee will & comand that the Miniſters & our other ſubjects, of the P. R. R. who ſhall tranſgreſſ againſt this our preſent Edict,

be

be condemn'd to pay an honourable fine, & for ever Banished out of our kingdome, & their goods ſubject to Confiſcation confiſcated, & the Excerciſe of that Religion forever prohibited in thoſe places where the Miniſters ſhall preach againſt the intent of this our preſent Edict. Wee will likewiſe that all printers & Book-ſellers, who ſhall print or ſell the ſaid books to the prejudice of this preſent Edict, be condemn'd to pay 1500. Livres fine & forever made unſapable to keep open shop. So GIVEING BY COMAND to our beloued & Loyall ſubjects, holding our court of Parliament at Paris, that they cauſe this preſent Edict to be read, published & Regiſtred, & the contents therin contein'd, to keep & obſerve according its forme & tenour, without tranſgreſſing or ſuffering the ſame to be tranſgreſſed in any ſorte or manner whatſoever, for ſuch is our will & pleaſure, & to the end it may be made firme and ſtable for ever, wee have cauſed our ſeal to be put to theſe preſents. GIUEN at Verſailles in the month of Auguſt, & year of grace one thouſand ſix hundred Eighty five, & of our Reigne the three & fortieth. Signed LOUIS. & upon the fold: By the King, Colbert, & ſealed with the great ſeale of green wax, on labels of Red & green ſilk.

FINIS.

***

in his novissimis temporibus quisque potest experiri, quid, horum comitiorum, quæ invictissimo Galliarum Rege LUDOVICO XIV. convocante & protegente, pro rerum Ecclesiasticorum restauratione celebrantur, zelus, Scientia, pietas & sufficientia valeant. Regna mirantur, & obstupescunt universi fines terræ, cum eis annuntiatur Galliæ fides. Celebrari igitur debet omnibus linguis illa natio, per quam diffamatur, ut ait Apostolus, sermo Domini, nec ullo idiomate non dicendum, quid his temporibus, pro extirpandis hæresibus fœliciter susceperit, & fœlicius absolverit. Fecit hoc, qui fideliter Anglis idiomate Britannico, postrema Galliæ comitiorum acta transtulit de Gallico, quorum titulum sic exprimi vidimus The proceedings of the Generall assembly of the Clergie of France. *Vix pro nostro tenui hujus linguæ usu de hac traductione ferre judicium arbitrabamur, sed adducto in dubiis, hominum hac in re peritorum, & ex Angliâ oriundorum, judicio, nobis prorsus fuit satisfactum, & in hoc libro nihil invenimus, quod ortodoxæ fidei, & Originali non Concordaret. Datum Insulis die Februarij* 28. *anni* 1686.

F. DESQUEUX *Pastor S. Stephani Decanus Christianitatis Insulensis Librorum Censor.*

PERMISSION,

De Monseigneur DUGUE' DE BAGNOLS Conseiller du Roy en son Conseil d'Estat, Maistre des Requestes ordinaire de son Hostel, Intendant de la Justice, Police & Finances en Flandres.

VEu l'Approbation, permis d'imprimer. Fait à Lille le 9. Mars 1686.

DUGUE' DE BAGNOLS.